CATHOLIC ·ACTION·

Vol. XXVIII, No. 9

September, 1946

CATHOLIC ACTION and the CATHOLIC COLLEGE: PART II

REV. CHARLES A. HART

IT'S IN THE AIR

NO PLACE TO GO—NOTHING TO DO!

CATHOLIC WOMEN TO MEET

THE PROTECTOR OF CATHOLIC ACTION

RELIGIOUS RADIO PROGRAMS

ATHEISM ON THE AIRWAVES

Mother Cabrini—
As Delineated by Pope Pius II

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

Price: 30c

TABLE OF CONTENTS

SEPTEMBER, 1946

PAGE

Our Common Catholic Interests.... 3
Catholic Women of the Country in Convention — Occupational Group System Advocated in Labor Day Statement—"Poland in the British Parliament."

The Protector of Catholic Action... 5
By Rev. Charles A. Hart, Ph.D.

Catholic Action and the Catholic College: Part II..... 6
By Rev. Charles A. Hart, Ph.D.

Secularism—Challenge to Christians: N.C.W.C. Forum Series 1946-47. Article I—It's in the Air..... 9

Immigration Notes..... 12
No Place to Go—Nothing to Do!

Month by Month with the N.C.W.C. 13

National Council Catholic Women.. 14
Your Convention: Will You Be There?—D.C.C.W. Conventions and Christian Social Living—With Our Nationals — Have You Heard?—The G.I. Bride at Home.

National Council Catholic Men..... 18
Religious Radio Programs — Chosen Men: Part V—Across the Country—Radio Schedule.

Legal Developments Affecting the Church 22
Atheism on the Airwaves.

Mother Cabrini — As Delineated by Pope Pius XII..... 24
The Complete Text of the Address Delivered at the Canonization of Mother Cabrini.

Calendar of Scheduled Catholic Meetings and Events..... 27

The contents of CATHOLIC ACTION are fully indexed in the *Catholic Periodical Index.*

FACTS ABOUT THE
NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and* CATHOLIC ACTION, *monthly publication,* N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 7,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors two weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the American Broadcasting Company's Network—and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic Organization and individual.

CATHOLIC ACTION published monthly by the National Catholic Welfare Conference. Entered as second-class matter at the post office at Washington, D. C., under the Act of March 3, 1879. All changes of address, renewals and subscriptions should be sent direct to CATHOLIC ACTION, 1312 Massachusetts Ave., N. W., Washington 5, D. C.

Publication, Editorial and Executive Offices
1312 Massachusetts Ave., N.W.
WASHINGTON 5, D. C.

Subscription Rates
$3.00 per year; $3.25 outside the United States. Make checks or postal money orders payable to CATHOLIC ACTION

CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

Monthly Publication of the

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXVIII, No. 9. SEPTEMBER, 1946

OUR COMMON CATHOLIC INTERESTS

THIS month the National Council of Catholic Women meets at the Hotel Muehlebach in Kansas City, Mo., for its Twenty-Third National Convention. Problems and responsibilities of women have not lessened with the years—merely shifted with the shifting scene of world events. The Holy Father, recognizing this, pointed out the duties of women in social and political life and called on Catholic women to be "restorers of home, family and society." From September 21 to 25, this National Convention will offer, as it were, a laboratory in which the problems of suffering humanity are studied, their causes analyzed, and the sure remedy of Christian principles offered to a world which now stands, as His Holiness said, "terrified by the fruits of material and scientific progress of which it before was so proud."

Catholic Women of the Country in Convention

Problems on a national level—the welfare of the family, the need of religious education, the affairs of civic life, the question of minority groups, the needs of youth, the demands for social service and Catholic charities—and problems of an international nature—war relief, a just peace—will have turned upon them the full white light of Christ's teaching. His solution of love, love of God through love of neighbor, will find expression in the presentation of practical programs offered at the sessions. An outline of these sessions is given on page 12.

The National Council of Catholic Women is offering to Catholic women throughout the United States an opportunity to study the mind of the Church in relation to the problems of our times. It is calling on them for active participation in the solution of these problems. The response must come in unprecedented attendance at the Convention. The message, taken back to affiliated organizations by the returning delegates, will be the lodestar of Catholic women in their united work during the year to come.

AN EARLY national meeting of freely chosen representatives of organized labor, management, agriculture and the professions to discuss the establishment of an occupational group system, in order "to substitute for the selfishness of competitive individualism and private monopoly a system of organized cooperation for the general economic welfare," is advocated in a Labor Day Statement released by the Social Action Department, National Catholic Welfare Conference. The statement calls for United States leadership in establishing a more Christian social order.

Occupational Group System Advocated in Labor Day Statement

The statement asks sufficient self-government in industry "to reduce to a minimum the conflicting interests of the various industrial classes, to place industrial direction in the hands of those most competent to exercise it and to permit only that

amount of centralized political control which is necessary to safeguard the common good." Collective bargaining is no longer sufficient for the solution of our economic problems, and exclusive reliance on legislative devices and techniques "is to shirk our common responsibility for the basic reconstruction of economic life along more Christian and more democratic lines," the statement says.

"Organized labor is called upon to eliminate every semblance of racial and religious discrimination from its ranks," the statement says. "Racketeering, communism and other undemocratic practices are certainly not typical of the American labor movement and therefore ought not to be exaggerated in the public mind. But, again, the responsible member of the movement will join with his fellow members in eliminating these occasional abuses by means of the democratic process."

Labor unions are also reminded of their responsibility to live up to collective bargaining contracts faithfully, to eliminate jurisdictional disputes, to give a fair day's work for a fair day's pay, and to respect the property of others.

The full text of the statement is available from the N.C.W.C. Social Action Department.

"Poland in The British Parliament"

A WORK which is an important and valuable contribution to the rapidly growing body of current literature on Poland, and, at the same time, is reasonably objective, has just come to our attention. "Poland in the British Parliament," by Waclaw Jedzejewicz, is published by Josef Pilsudski Institute of America for Research in the Modern History of Poland, New York (1946. $5.00). It is the first volume in a series which will assemble the stenographic reports of the debates in the English House of Commons and House of Lords that in any way concerned Poland over the years 1939-1945. Essentially a work designed for the use of the historical scholar, it performs a very important function in providing one more of the strands which must be woven in order to provide the final and definitive fabric that will be the story of modern Poland.

The collection of debates is well organized chronologically and with proper subject headings. Wherever documents such as treaties, etc., are referred to, they are quoted. The editor has provided explanatory notes preceding most of the debates giving the setting and the background of the topic under discussion.

Many of the debates provide fascinating reading and are particularly valuable for the insight they provide to the attitudes and opinions of the day as expressed by such British leaders as Neville Chamberlain, Winston Churchill, Anthony Eden, Lord Halifax, Clement Attlee, Ernest Bevin, etc.

This first volume, which covers the period March, 1939, to August, 1941, is provided with helpful maps, photographs, a good index, and the composition of the British and Polish cabinets from 1939 to 1941.

"Catholic Charities and Social Security"

DURING the past month the National Conference of Catholic Charities met in South Bend, Ind., for its 32nd annual convention. At this meeting the Rt. Rev. Msgr. John O'Grady, secretary of the National Conference, reviewed the thinking of the directors of Catholic Charities on various aspects of social security programs and legislation during the past twelve years. Monsignor O'Grady said we must look to private industry and private initiative to provide steady employment and adequate wages, with Government assistance by a program of public work only when private enterprise fails to provide continuous employment for the workers of the nation. Such a Federal work program as a method of dealing with long-time unemployment has been consistently supported by the directors of Catholic Charities in opposition to a program of grants-in-aid to the States for general relief, Monsignor O'Grady said. Catholic Charities directors feel that under the present system of unemployment compensation and old-age and survivors insurance the benefits paid to workers are still too low. The time is also coming, they feel, when we must have a program of health protection for the American people that has universal coverage, but such a program should be supplementary to what has already been done by private initiative and voluntary effort. It should be compulsory in fact and voluntary in form.

Categorical relief and programs of child care were also reviewed by Monsignor O'Grady. The various forms of categorical assistance provided for under the Social Security Act have received the support of Catholic Charities directors, but if the original objectives of the Social Security Act could be carried out, these forms of categorical assistance might be regarded as essentially transitional in nature. In the matter of child care there has been a constant struggle during the past twelve years between those who believed in a general grants-in-aid program for the care of children away from their homes and those who felt that the work of the Federal agencies in this field should be confined to rural areas and areas of special need.

These conclusions, drawn by Monsignor O'Grady, are explained in detail in a pamphlet, *Catholic Charities and Social Security*, which has been published by the Charities Conference.

THE PROTECTOR OF CATHOLIC ACTION

Rev. Charles A. Hart

IT IS extremely important that the Catholic Actionist have always in the back of his mind the basic idea that the Church in whose behalf he labors is really the Body of Christ living mystically in the world today, doing just what Our Saviour did in His earthly life. Thus does He very literally fulfill His promise to be with us even to the consummation of the world. Not only His life itself but also all its fundamental relations are perpetuated. Thus His mother and His foster father hold now in the Church, which is His Mystical Body, the same important relation they had in His thirty-three years in the land of His nativity. We have spoken of the Saviour, His mother and His foster father as three concentric circles around the divine nature, each life in its respective sphere reflecting the perfection of the Godhead. The human nature of Jesus as the inner circle hypostatically united to the divine nature is now the Church of Christ. The outer circles, the Immaculate Mother and the perfectly just foster father, retain today to the Church the relations they had to their Son in His life on earth. These relations must never be neglected if we are to enter into the fullness of our membership in the Mystical Body and secure for our Catholic Action therein all the strength that is available to it in the Providence of God. We have spoken of Mary's chief role as intercessor of well-nigh unlimited power, particularly when the task of duplicating the life of her Son in our lives seems on the point of becoming impossible. We wish now to consider the protector role of Joseph for the Mystical Body just as in the divine economy it was his role when he and his foster Son lived together on earth.

We have grown so accustomed to seeing the sculptured or painted images of Mary and Joseph on right and left sides, respectively, of the altar of Our Lord in His Eucharistic Presence that we may fail at times to be conscious of the deeper significance of such positions, and what is more important, they may not have the proper place in our personal plans for our salvation and what we may hope to do for the salvation of others. This is particularly true of St. Joseph. This is a weakness which has no sanction in the Church's teaching. To the extent that it exists we are deprived of a powerful aid Our Lord intended we should have in our great purpose of re-living His life. It has been remarked that in the early life of Our Lord there is constant reference of the Mother and Child together. In Bethlehem Mary is found with the Child by the shepherd. In the visit of the Magi they enter to find the Child with His mother. In the temple the mother presents her Child. Later in the temple it is again Mary that enters into the picture of the boy Jesus in the midst of the doctors. In none of these instances is Joseph specifically mentioned. He remains in the shadows. But when it is a question of protector for mother and Child he promptly steps forward to take his important role. The angel appears to him to tell him to fear not to give Mary and Child protection of a father in a society which sees only the natural in Mary's giving birth to a child. It is Joseph again who is told by the angel to take the mother and Child and flee into Egypt, against the murderous intention of King Herod. In these protecting roles he alone takes the center of the divine plan. Thus has God indicated Joseph's never-ending essential role in the Church which repeats the human life of His Son.

The Actionist must never lose sight of this transcendently important fact. Divinely guided, the Church proclaims Joseph the Holy Patriarch Protector of the Universal Church. As Mary strengthens us from dangers to our salvation from within ourselves by securing powerful aid when we are on the point of deliberate capitulation to evil, so Joseph is our protector against the powers of darkness, the rulers of this pagan world who threaten the Mystical Body of Jesus from without, as they threatened His earthly body in Bethlehem and its environs. Soundly, intuitively Catholic, is the injunction therefore: Go to Joseph. Now, as in the long ago, Joseph's perfect faith in God gives him the power to overcome every obstacle of the world against the Church and its Actionists. Quietly he awaits our continuous intercession.

St. Joseph Protector, guard us!

CATHOLIC ACTION AND THE CATHOLIC COLLEGE

Rev. Chas. A. Hart, Ph.D.

This article by Father Hart of the School of Philosophy of the Catholic University of America, began in the August issue of CATHOLIC ACTION with a discussion of the layman's obligation as a member of the Mystical Body and the opportunity and need during college years of putting that obligation into practice. This concluding section treats the international and national organization of youth.—**The Editor.**

AS STATED last month, there is very evident need for a decided change in the view of the place of Catholic Action in the Catholic college. A beginning could be made in the study of the nature, objectives, and achievements of our national associations for Catholic Action such as our National Catholic Welfare Conference, especially the National Council of Catholic Men, the National Council of Catholic Women, the National Catholic Evidence Conference, the Catholic Association for International Peace, our national Catholic associations in the fields of education, history, philosophy, sociology, anthropology, Catholic art, poetry, news publication, open air religious forums to the man on the street, and numerous kindred vehicles for the exercise of the duties of confirmed Catholics. None of these organizations seeking to present the Catholic viewpoint and make its influence felt in a predominantly non-Catholic America have anything like the support they should have from the thousands of Catholic college graduates each year pouring from our two hundred colleges and universities.

Then there should be a study of the various international youth organizations which are today exerting increasing influence but which are almost unknown by our American Catholic students. Consider what happened at the huge World Youth Congress in London last fall. It was reported as being so dominated by Communist forces, embodied in a well-trained delegation of youth leaders, that the English Bishops, notably Cardinal Griffin, were deeply concerned. As a result of the Congress, a so-called World Federation of Democratic Youth, with headquarters in Paris, was set up this past summer, a real "Youth Communist International." Also this past summer an opposing World Student Christian Federation assembled again for its first real post-war congress. At Prague in August a new International Student Federation came into existence also as an outgrowth of the London Congress. Catholic student groups, such as there are, have been invited. Very decidedly world youth is on the move, organizing, inspired by ideas, self-conscious of its ability to express corporate views and take corporate action. They need Christian influence if they would not duplicate the problems of the Hitlerjugend. Youth has discovered its own international community, determined to effect international cooperation on student problems. Moscow thoroughly understands all this power of youth in an age of youthful soldiers. The World Federation of Democratic Youth will be an agency of Communist penetration. Moscow has definitely signified its intention to capture also the New International Student Federation. Christian and humanist youth organizations are aware of the problem and are taking steps to meet it in their own organizations.

Thus the problem is posed squarely to Catholic youth, their leaders and teachers. That problem is how to put into the field a solidly organized international Catholic Youth Movement that will fire youth with its own ideals of Catholic life it has been privileged to draw from our multitude of Catholic colleges and universities. Only thus can Communism amongst youth have a real opponent. Catholic youth, however, are the slowest in realizing the needs of international cooperation. So feeble have been its efforts that I doubt whether one college student in ten is even aware of the existence of Pax Romana, an international Catholic student organization seeking to federate national Catholic student groups. It is the weakest of all international student organizations. Founded in 1921, it nevertheless did effective work in conciliation and relief on the student plane in Europe. In 1939 it ventured into the New World. In the midst of its meeting World War II broke out and of course permitted it to carry on only under the most harrowing conditions. By definite direction of the Holy See, Pax Romana will now add a much larger field to its work of conciliation and relief. At its first post-

war inter-American meeting in Lima, Peru, March 10-19, 1946, a long letter from Cardinal Pizzardo indicated that Pius XII wants a great strengthening of the Catholic international student movement as a powerful ally of the mission the Holy Father has fixed for the universal Church, that of creating a new spiritual unity among nations. Pax Romana is charged with the work of winning college and university students and professors for the ideas that underlie Christian peace and Christian world order, the creation of a spiritual world society without which there can be no political society of nations. There was no official United States representation at this March inter-American meeting. Pax Romana held an inter-federal assembly at Fribourg this August. To carry out the Holy Father's wishes for a strong, international Catholic students' movement is the solemn common and collective duty of Catholic educators, directors, and Catholic youth itself in every part of the world.

In this matter of international student organizations, Catholic colleges and universities are even more backward than the colleges and universities of the country at large—apathetic as that larger field has been. Our National Federation of Catholic College Students, which made a beginning of organization on a national scale before the war, became almost defunct and now has only meagre support in the Catholic colleges and universities where it exists. Yet no other nation, no other Catholic populace within that nation, has a responsibility so great as ours here in the United States of America. No other national group of Catholics has such immense potential student leadership. At the university or graduate school level no organization of any kind exists. The Holy Father speaks out of a profound understanding of the present world crisis and the part youth everywhere are destined to play for good or ill. His command cannot be ignored. He must not speak to dead, indifferent ears. The obligation is upon every one of our 200 institutions, singly and collectively. As a practical resolution individual Catholic colleges might resolve to throw their undivided institutional support behind our National Federation of Catholic College Students. They should see that the national organization has representation at all the important national and international meetings, the Catholic and also the secular.

A recent *News Letter* of the Catholic Association for International Peace informs us that four Catholic graduate students joined with 21 other American students to form this country's delegation to the International Student Federation Conference in Prague August 17-31. Preliminary to the conference of all American delegates in New York in mid-July, at which the program of the American representatives to the world meeting was formulated, the Catholic students attended a ten-day seminar of study and preparation at Ridgely Manor, Stone Ridge, N. Y., in June, at which they received counsel from specialists in economics, sociology and international affairs. The training was conducted under the supervision of Father John Courtney Murray, S.J., who is an associate editor of *America,* at the request of Archbishop Cushing of Boston, episcopal chairman of the Youth Department of N.C.W.C. We shall await the report of the conference delegates with much interest.

Youth that is aware of the seriousness of this time of crisis is on the march. Youth will be served. Youth that left college and university to fight for the preservation of civilization in its darkest hour was not considered too young for the task. Youth is demanding a larger part in the shaping of its destinies seeing that the older generation can hardly be proud of its achievements within this generation with two world wars to its discredit. Youth is always susceptible to ideals but it is also obvious that millions of them are moved by utterly false objectives that reject the reality of God as man's Creator and Supreme Lawgiver, the reality of man's spiritual and moral nature and the primacy of the spiritual in all human affairs, of man's supernatural destiny founded upon the natural. Christian education has bequeathed these truths to its vast army of Christian youth, truths by which alone man can live in peace with himself as the only real basis of peace with his fellow men.

The battle lines of these completely opposing philosophies of life are being drawn ever more clearly. No one, aware of actual realities of this moment, can suppose that V-E day or V-J day brought peace to a troubled world. The battle still continues everywhere for the souls of men without even much assurance that it may not break out at any moment in its full military phase quite soon again. In that struggle for the souls of youth and their salvation, Catholic college youth is, of all Christians, the most favored, and before God cannot escape the obligation which accompanies its high privilege. Heretofore in America they have too often followed the isolationism and indifference of their elders through the twenty-five years since the last World War. For that we have paid the heavy price of 200,000 young lives lost, and more than a million seriously maimed in mind and body. It is time Catholic youths did some thinking and acting for themselves. They must know that in this mass-pro-

duction age their voice must be a tremendous corporate voice or it will not be heard at all in the noise of confusion. The Holy Father envisages their important corporate role in such an international youth movement as the Pax Romana. It would be tragic indeed if he looked to American Catholic youths with all their widespread opportunity for higher education such as youth of no other land on the face of the earth even remotely approaches. He challenges Catholic youth the world over and nowhere more than in these United States. For that challenge the words of a young Australian poet are appropriately cited. The lines were scratched on the back of an old envelope which had been found on his body after he had made the supreme sacrifice.

Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife;
And know that out of death and night shall rise
The dawn of ampler life.
Rejoice, whatever anguish rend the heart,
That God has given you the priceless dower
To live in these great times and have your part
In freedom's crowning hour.
That ye may tell your sons who see the light
High in the heavens—their heritage to take—
"I saw the powers of darkness take their flight;
I saw the morning break."

This was a young poet's vision at the hour of his untimely death. He certainly saw far beyond this present moment, for the powers of darkness have surely not yet taken their flight. Nor have we yet seen the morning break. That is still in the future, a future that desperately needs the living truth of Catholic principles in every single sphere of human activity if it is to be guided aright to a just and lasting peace. The important contribution which Catholic women's college students and their graduates can make to national Catholic youth organizations and their federation, and through these latter to Pax Romana, will be in the way of that deep personal devotion to a great cause such as women alone know so well how to give. They especially will provide the steadfast encouragement so much needed in the difficult days of new organization. Incidentally I should like to note that amongst the conclusions of the Inter-American Lima conference of Pax Romana was one expressing the need for directives on Student Catholic Action and a determination to devote a future congress or meeting to a study of this particular subject. It also concluded that it certainly was the mission of Catholic Student Action to study and disseminate the Papal teachings on international affairs. The delegates also expressed their obligation to be interested and concerned over the problems of national life as related to the common good, in which each must in conscience cooperate, since upon its attainment depends the possibility of freely and surely developing his own life as a Catholic and as a member of various groups.

There is need of Catholic national and international youth organizations seeking intercredal cooperation with other Christian youth organizations in an area of broad moral and social activities which do not involve dogmatic difference, the areas notably of economic, racial, and international, justice or world peace. This should be equally true of all Catholic Action groups at mature adult age levels as well. This is in keeping with what all of the papal teachings since the turn of this century have urged upon Catholics and non-Catholics as well, indeed as Pius XII puts it, upon all men of good will. Pius XI and Pius XII have been repeatedly insistent on such intercredal cooperation in the above-named areas. They realized that the Catholic Church with all its 350 millions of members still needs such cooperation if we are to overcome the deep spiritual and moral disintegration that is everywhere apparent in the world today and is the greatest obstacle to the writing of a peace treaty as a first step to world peace, and an obstacle as well to any real effectiveness for our new United Nations. Here as elsewhere too few Catholics know the official papal teaching or if they are aware of it they give hardly lip service to it. The voice of the one moral power today in the world at large, that of the head of the Catholic Church, Christ's Vicar on earth, will be only as powerful, humanly speaking, as the support given to it by the rank and file of Christ's Mystical Body. In a world in vast revolution and transition to an entirely different order there is no time for the leisurely isolationist indifference of the past. It is later than we think. Before God our Catholic faith demands of us that we uphold the hands of our Holy Father, Pius XII, as the hands of Christ upon earth, in all his proposals for the salvation of man in time as well as for eternity. As the obligation of the social sacrament of Confirmation implies, Catholic Action, the participation of the laity in the apostolate of the hierarchy, is not a matter of choice but a serious duty before God who has conferred upon us the ineffable favor of our Catholic faith.

"YOU can, and you ought to be the ones to give form to the future and to shape it, more efficaciously than others, since you are receiving a formation with more care—and one that is better founded—than that given to the great part of the adolescents . . ."—Address to the faculty, chaplains and students—representing 32 nations of the French Lycee Chateaubriand and the Institute of Rome, whom His Holiness, Pope Pius XII, received in audience, June 24, 1946.

SECULARISM:
CHALLENGE TO CHRISTIANS

1946-47 Series
N.C.W.C. Forum

ARTICLE I: IT'S IN THE AIR

This series of articles on secularism's effect on Christian living today, offered by the N.C.W.C. Study Club Committee, has been prepared for general use. It should be especially helpful to lay leaders:

Use these articles:

For your own information
As texts for discussion clubs, forums, round tables, radio talks
As aids for organization programs
For informal discussion at home and abroad

Use the questions at the end as guides for reading and discussion

I

MOST *modern Catholics are divorced.* On the face of it, that looks like a completely ridiculous and untrue statement. But there is a sense in which it is literally correct: most modern Catholics exist, and for the most part quite unaware of it, in a state of cleavage between their believing and their thinking. We say "Credo" with a comfortable sense of righteous devotion; but "credo" means "I believe," not "I behave" in-accordance-with-that-belief. Before we rush too hastily to deny this assertion, let us look quite calmly and objectively at what is for anyone who looks to see.

Let us take our own United States, now thrust willy-nilly into the leading role in the drama of the nations because it is materially, even though not numerically, the most powerful. There are an estimated upwards-of-twenty-million American Catholics, concentrated for the most part in the largest cities and the belts of suburbs immediately outlying. Are the politics of these areas where Catholics are most congregated the cleanest, the most just, the most truly democratic in the land? Are the entertainments offered to the public, the best-selling fiction, the radio programs, the plays and movies in these places models to the rest of the country in wholesomeness of tone and artistry of portrayal? Are the rates of child delinquency, violence, and crime of all sorts much lower here than elsewhere? Are the most outstanding examples of racial tolerance and fair dealing, of good housing, good opportunities of real education (not merely information), to be found here? Do industry and commerce, in their management-labor aspect, here give patterns of harmony and mutual respect? To sum it up in one uncomfortable query, DO American Catholics differ materially from anybody else?

But Catholics are only a minority. Immediately the time-honored defense. First of all, Catholics are *not* "only a minority" in the districts referred to; they constitute a large percentage, if not indeed a majority, of the population. Yet in a city overwhelmingly Catholic in its citizenry, a play which was decried by every competent Catholic drama critic, which was listed by the Legion of Decency as class C—"completely objectionable"—chalks up a record run of twenty-seven weeks. Were all the patrons who laid their $1.20 (and up!) on the box-office ledge, the remaining small per cent of the townsfolk? For twenty-seven weeks? And the less said about the political scandals in strongly-Catholic areas, mercifully the better.

What is the matter? What has happened to this "salt of the earth" that it has so "lost its savor"? Because Catholics, even when in the minority, are under the injunction of their Leader to BE the salt of the earth—to give, as it were, a Christ-flavor to all the works of men in which they have a part. Why does there exist this cleavage between the believing-worshipping and the thinking-doing of the average Catholic of our day?

II

NOTHING so complex and multi-source as what Belloc labels "the Modern Mind" can be explained, or even outlined, in a few neat phrases. But if we are to examine the thing at all, else we shall be the man attempting to do battle with swirls of mist, we give it a name—secularism. It is intangible, unformed, except in the cold logic of fascist-communist materialism,

which, thank God, we still dimly recognize as evil (though seldom as an evil that can in reality threaten us); it is a miasma in the air, an unhealthy fog which, perforce because we live within its sphere, we breathe. It is in the mind, a chaotic mixture of half-accepted, half-unwitting attitudes, standards, principles. Secularism is compounded of the errors of individualism stemming from the Protestant Revolt, the naturalism emanating from the French social philosophers of the 18th century, the materialist economics of the 19th century, the total-materialism of Hitler-Stalin in all its shades of dilution in our own day. It finds fertile breeding-ground in the basic selfishness and greed that is the legacy of our Adam-wounded human nature. Secularism as we know it began with the denial of any power of Christ's Law (in His teaching Church) over the authority of kings and governments; it went on to deny the reality of man's spiritual nature, and then of any inherent morality in his deeds beyond custom or expediency; today it comes full circle and denies the very existence of any spiritual order.

Now the difficulty is that these ideas are not clearly crystallized, not sharply lined so that anyone of average intelligence can recognize them for the error they are. The very vagueness of the secularist trend of thinking, its dreadful ability to dim the boundaries between truth and error, its heavy fog of mental torpor and the indifference thus created—this is what makes the present foe of the Catholic life so deadly dangerous. Chesterton says no sane man will go too near the edge of a cliff on a bright sunny day; it is when the air is misty, when the outlines of things are made unreal, that the tragedy happens.

III

IT WOULD be impossible in the space of one article even to cite examples of how secularism—this divorce-between-living-and-belief—affects us Catholics in the many fields it pervades. The ensuing articles in this series will be devoted to specific treatment of it in education, in national and international dealings, in industrial relations, in problems of youth and of the family, in the news and in radio, in the Catholic lay organizations. For now, let one illustration suffice: the so-called best seller. Very few Catholic adults are unaware that the "best-selling," in wearying frequency, goes on in a deliberate and well-organized campaign, put on jointly by the publisher, the book-sellers, the unscrupulous "reviewer," to build the advance reputation of a given book even before half of it has been set on paper. Still fewer Catholic readers of these promoted "masterpieces" are unaware that the author has quite deliberately seasoned the work with the amount of "spice" shrewdly calculated to provide his readers with emotional titillation and yet get by the censor. Have you never found a lapel displaying a Catholic fraternal insignia, or a throat adorned by the medal of Our Lady, and looked further at the hand grasping the bright-colored jacket of the latest best-selling trash? And never heard the answer to an inquiring glance, "Yes, I know it's awful junk, but everybody is talking about it and I can't appear to be ignorant." And two dollars more go into the pockets of Messrs. Publisher-Bookseller, et al., more firmly convinced than ever that they know "what the public wants."

What is the answer? What can be done? How can the salt once more begin to give its savor? For twenty years and more, the Supreme Pontiffs have been urging the children of the Faith to *activate* that Faith; they have been begging those who profess belief to *act* it. They have laid down a blueprint in the pronouncements, to which Pius XI gave the name, Catholic Action.

It is not our purpose here to enlarge on the meaning of this term or to describe its workings in detail. What we are concerned with is this: that Catholic Action is the answer to the warping influence, the illusory values of the secularist atmosphere that envelops our daily lives. It is the inspired instrument placed in the hands of modern Catholics by which all the areas of human concern can be permeated, as salt flavors the dish, as yeast leavens the dough, with the clean, revitalizing force of Christian thought.

If you mean religious activity, that is the priest's business; just as stocks, or oil, or traffic direction, or cooking, or typing, is my business. Religious teaching, or doctrine, *is* a phase of the priest's "business"; but putting that teaching into real, visible practice is *every* Catholic's business. The earliest Catholics, in the first centuries A. D. lived like ourselves in an environment almost completely opposed to their beliefs. But they had one advantage which we in this later day lack: the Christian message they brought into their surroundings was something intriguingly new and different. Its very novelty often enabled the force of individual example to have wide and far-reaching effect.

We, on the contrary, have our lot cast in a world which claims to have tried Christianity and found it wanting; our world has not only to be told, it has to be shown. The familiar quip of the witty G.K.C. pins it neatly: "Christianity has not been tried and found wanting; it has been found hard, so never fully tried." Our world demands more than individual example here and there; it demands the authorized, organized, coordinated apostolate that is Catholic Action. If men wander in a fog, they may admire the individual who gets

himself fog-proof glasses and so can see his own straight path; but *they* are none the better for it, until a group of men thus protected can find means to evaporate the mist and let the sunlight through.

Another distinctive aspect of the apostolate in this secularized world is that it can be carried on, in great part, *only* by the laity. In times when the world recognized, however grudgingly, the superiority of the spiritual order, it would listen, however unwillingly, to the ordained representatives of that spiritual order. Our world recognizes no such authority, hence it devolves upon the secular Catholic, the Catholic "in the world," to introduce Christ's principles to a world adrift from any "tie-up"—which is one literal meaning of the word religion. When Our Holy Father, Pius XII, gave his instructions to the newly-created Cardinals at the historic consistory of February 1946, he said in speaking of the present situation, "The laity are in the front line of the Church's life; for them the Church is the vital principle of human society. Accordingly they—*especially* they—must have an ever-clearer sense not only of belonging to the Church, but of being the Church, the community of the faithful on earth under the guidance of the common head, the Pope, and of the Bishops in communion with him." Then comes the statement that the *organized* action of Catholics is to be paramount. "They are the Church, hence from its earliest days the faithful, with the consent of their Bishops, have united in particular associations relating to the most diverse spheres of life. And the Holy See has never ceased to approve of and praise these organizations."

No Catholic is forced to ally himself with this or that type of lay organization; there are associations for all interests, "relating to the most diverse spheres of life." But every modern Catholic *is* urged to joint, social action with his fellows "under the guidance of the Bishops." American Catholics have for a quarter-century been provided with the means to coordinate the activities of their particular organizations with those throughout the nation, with the approval of their Bishop, by voluntary federation in the National Council of Catholic Men and the National Council of Catholic Women. These Councils together make up the Lay Organizations Department of the National Catholic Welfare Conference, the "common agency acting under the authority of the Bishops to promote the welfare of the Catholics of the country." Unified in purpose and motive, diverse in autonomous government and specific programs, organizations of Catholic laity thus proceed, under the spiritual authority of the Hierarchy and sharing in its apostolic work, to radiate the steady light of Christ's justice and charity which alone can dissipate the bewildering tangle of half-truths, misunderstandings, distrusts and fears of the modern world's mental fog.

IV

WHAT are the methods of the organized, apostolic laymen in this gigantic task? They have been laid down in the Papal blueprint as three-fold: Prayer, Study, Action. "Above everything," says Pius XI, "We recommend prayer. Pray, pray, pray . . . it is the weapon of victory in every struggle for good and against evil." It is well that the Pontiff stresses this to us, because wrapped round as we are by the insistent claims of pragmatism, even we of the Faith tend sometimes to pin our hope solely on good works. And only prayer will give us the spiritual courage to be "different."

Study. We must consciously inform ourselves, individually and in groups, on what is the mind of the Church. The mind of the world is all too much with us. We read one, or two, secular papers daily. Do we read one Catholic paper weekly? We listen each night to secular commentators on the air; do we tune in on a Catholic commentator as often as once a week? For every secular periodical we read, do we read a Catholic counterpart? Who informs our mind on the questions that are most vital to us—the trained interpreter of the Church's teaching, or the columnist sponsored by a hand-lotion manufacturer? Lectures, panel-discussions, round-tables, discussion-groups, lending libraries of books and pamphlet material—the means to learn are limited only by our will to learn and our conviction that we need to. Unless we clear our own minds of the mist that befouls the modern air, action is impossible.

Action. This is the test of our sincerity and our courage, the supernatural courage derived from prayer and the natural valor that comes from knowledge of the truth. Action by parish groups supported by the pastor's approval on situations within their sphere, with invitation to all men of good-will to share in the common effort. Action by diocesan groups or federations under the Bishop's approbation on a wider scope of influence. Action under the common assent of the Hierarchy through the authoritative national federations of the N.C.C.M. and the N.C.C.W. Action not merely nominal, not "pieces of paper" signed by organization heads, but action *realized* in the individual conduct of each component member.

"The hour is grave." It would seem the Holy Father's reminder was almost superfluous, in the obvious crisis our world has come to. But a fog is in the air, and in men's minds; they cannot see

Turn to page 23

NO PLACE TO GO— NOTHING TO DO!

From the N.C.W.C.
Bureau of Immigration

"OH, HOW do you do?" says the visitor who is being shown over the building and is being told that this part of the N.C.W.C. is the Bureau of Immigration. "Immigration! My! Well I suppose you don't have much doing in Immigration these days—not many people coming in." The member of the staff who is the recipient of these remarks tries to smile politely, but being shocked more or less speechless points wanly to the piles of "cases" overflowing desks and chairs, and while apologizing for the constant telephonic interruptions and for asking people please to sit out in the hall because clients are occupying all the chairs, attempts to convey the idea that on the contrary, yes, we have quite a lot doing these days —in fact entirely too much.

It is, however, difficult to explain to the uninitiated—in this case usually an American citizen who has no alien friends or relatives and whose own ambitions to travel are modestly confined to the United States—just how many and what different kinds of problems now are being laid in the lap of the N.C.W.C. Bureau of Immigration. And don't think we can tell you in seven hundred words either. But to the person who visualizes "immigration" problems as involving long lines of people carrying bags and feather-beds off ocean liners and swarming to the most over-crowded tenements of our biggest cities we can only say "no, it isn't that—not any more."

In several ways the label "Immigration" for the problems with which the Bureau has to cope is something of a misnomer. "Migration" would be a better word—although even that would not always be right because some people just want to be allowed to stay put. Once upon a time—say from 1921 to 1932—just plain old-fashioned immigration, with, however, the added frills of quota restrictions, occupied most of the Bureau's time, but those days have been gone for a long time and may be gone forever. Things the Bureau never thought of when it was established twenty-five years ago are now common matters of reference. Who would have imagined then, just after the war to end all wars, that we should be struggling now with displaced Poles, Lithuanians, Hungarians, Austrians, Greeks, Jugo-Slavs, etc., whose frantic relatives want them located and brought to the peace and security of this country—or with trying to learn the ultimate destination of Sudetan Germans who have been pushed out of Czecho-Slovakia? Who would have supposed that one chair in the office would be piled high with correspondence about Catholic Japanese brought up here from Peru for internment, merely as a precautionary measure upon our entry into the war and who are begging desperately to be allowed to return, either to or with their Peruvian wives and children, in the face of Peru's unwillingness to accept them? And the Japanese treaty merchants in this country, with American born and American educated children, and sometimes even with American born wives as well—under orders of deportation because the war abrogated the treaty and so they have no legal status—who would have thought of them? And surely, twenty-five years ago we were through with war brides. No more wars so no more war brides. And now we have them arriving by the thousands and the Bureau's cooperating agencies abroad sending lists or hand written cards of several hundred at a time in the hope that a friendly Catholic welcome will be extended to them—these to be deciphered and typed for the National Council of Catholic Women which has graciously undertaken to have its parish councils extend that welcome. And the fiancées of our American service men—don't forget them. They are being sent for too and if the quotas of their countries are exhausted, as many of them are, the fiancées must come as visitors for three months under bond guaranteeing either marriage to the service man within that time or the return home of the fiancée. And the service men who have loved and sailed away, leaving anxious European families wondering whether they intend to return to marry their daughters or whether they are worthy to do so—requests for investigations into their background and honorable intentions are laid on the Bureau's door-step too.

The travel is not all one way either. Missionaries must be helped to get back to the Orient and heads of religious Orders must be assisted to go places to attend long delayed Chapter meetings. Information must be obtained about scarce travel facilities; newly re-opened foreign Embassies and Consulates, closed or inactive as far as travel was concerned during the long war years, must be consulted for the latest regulations of their Governments affecting their ability to grant visas, the one

(*Turn to page* 27)

Month by Month with the N. C. W. C.

Four Appointments in the Hierarchy of United States

In the past month one transfer, one elevation, and two appointments have taken place in the ranks of the Hierarchy of the United States.

His Holiness, Pope Pius XII, has transferred the Most Rev. Joseph E. Ritter, Archbishop of Indianapolis, to St. Louis as Archbishop of that See, succeeding the late John Cardinal Glennon; elevated the Most Rev. Paul C. Schulte, Bishop of Leavenworth, to be Archbishop of Indianapolis, succeeding Archbishop-designate Ritter. The newly appointed Bishops are the Rt. Rev. Msgr. Timothy Manning of Los Angeles to be Titular Bishop of Lesvi and Auxiliary to Archbishop John J. Cantwell of Los Angeles; and the Very Rev. Dr. Edward Aloysius Fitzgerald, pastor of St. Joseph's Church, Elkader, Iowa, to be Titular Bishop of Cantanus and Auxiliary to the Most Rev. Henry P. Rohlman, Coadjutor Archbishop of Dubuque.

Archbishop Ritter was born in New Albany, Md., in 1891; ordained to the priesthood in 1917; became rector of the Cathedral in 1920; named Auxiliary Bishop to Bishop Chartrand of Indianapolis in 1933; and, succeeded to that See on March 24, 1934. He became Archbishop of the newly-elected Archdiocese of Indianapolis on November 11, 1944.

The new Archbishop of Indianapolis, Archbishop-designate Schulte, was born in Fredericktown, Mo., in 1890; and ordained in 1915. He was at once assigned to the Old Cathedral of St. Louis and later became its pastor; and was named fifth Bishop of Leavenworth in 1937.

Bishop-elect Manning was born at Ballingeary, County Cork, Ireland. He was ordained to the priesthood by Archbishop Cantwell in 1934. Monsignor Manning served as assistant pastor of the Church of the Immaculate Conception, Los Angeles, in 1934-35, and then went to Rome for post-graduate studies until 1938, taking the degree Doctor of Canon Law at the Pontifical Gregorian University in the Eternal City.

Bishop-elect Fitzgerald was born at Cresco, Iowa, February 13, 1893. He was ordained to the priesthood by Archbishop Keane of Dubuque in 1916. He continued studies in education and history and taught at Loras College, Dubuque, from 1916 to 1941, and was registrar and dean of Studies from 1920 to 1941. He was pastor of the Church of the Sacred Heart in Osage, Iowa, from May, 1941, to January, 1946, and then became pastor at Elkader.

Our congratulations and good wishes are extended to all of the prelates in their new and greater responsibilities.

Courtney Savage of N.C.W.C. and N.C.C.S. Dies in Rome

Most unexpectedly death has taken one of our prized staff members. Courtney Savage, who had, for the past several years, been associated with the National Catholic Community Service as director of public relations, and with the National Catholic Welfare Conference in connection with the annual Bishops' War Emergency and Relief Campaign, died in Rome on August 24. He had been very active in dramatics, radio and literary fields over the years. At the time of his death, Mr. Savage was serving as a correspondent for the *N.C.W.C. News Service* and was also gathering material concerning the overseas activities of War Relief Services-N.C.W.C. for magazine writing.

Mr. Savage, who is survived by a brother and two sisters, all of New York City, came to Washington from Chicago. Following a funeral Mass in the American Church of Santa Susanna in Rome on September 2, Mr. Savage's body will be brought back to the United States.

May his soul rest in peace.

It was just a little more than a year ago that War Relief Services lost, through sudden death, eleven of its staff when an army bomber crashed into its headquarters offices.

A Solemn Anniversary Mass of Requiem was offered in St. Malachy's Church in New York on July 30 for the repose of the souls of the members who thus perished. Relatives and friends of the deceased, together with members of the staff of War Relief Services-N.C.W.C., assisted at the Mass.

CATHOLIC ACTION—Monthly Publication of the NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."
—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. ADMINISTRATIVE BOARD

His Eminence Samuel Cardinal Stritch, Archbishop of Chicago, chairman of the Administrative Board and episcopal chairman of the Executive Department; Most Rev. John Gregory Murray, Archbishop of St. Paul, vice chairman of the Administrative Board and episcopal chairman of the Press Department; His Eminence Francis Cardinal Spellman, Archbishop of New York, secretary of the Administrative Board; Most Rev. John Mark Gannon, Bishop of Erie, treasurer of the Administrative Board; Most Rev. Joseph F. Rummel, Archbishop of New Orleans, episcopal chairman of the Legal Department; Most Rev. John J. Mitty, Archbishop of San Francisco, episcopal chairman of the Department of Catholic Action Study; Most Rev. James H. Ryan, Archbishop of Omaha, episcopal chairman of the Department of Education; Most Rev. Richard J. Cushing, Archbishop of Boston, episcopal chairman of the Youth Department; Most Rev. John F. Noll, Bishop of Fort Wayne, episcopal chairman of the Department of Lay Organizations; and Most Rev. Karl J. Alter, Bishop of Toledo, episcopal chairman of the Department of Social Action.

Right Rev. Msgr. Howard J. Carroll, S.T.D.
General Secretary
Rev. Paul F. Tanner
Assistant General Secretary
Rev. Philip J. Kenney
Assistant to the General Secretary

Rev. Paul F. Tanner
Editor
Edith H. Jarboe
Assistant Editor
and Business Manager

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

NATIONAL COUNCIL CATHOLIC WOMEN

National Convention—Diocesan Conventions—The G. I. Bride—With Our Nationals—Have You Heard?

YOUR CONVENTION: WILL *YOU* BE THERE?

FIVE momentous days lie ahead! On September 21 the twenty-third national convention of the National Council of Catholic Women will convene in Kansas City, Mo., and for five days Catholic women from every section of the United States, and some even from Mexico and South America, will talk, and listen, and learn that they may take back to those who eagerly await their return information and directives by which to build programs that will make the influence of Catholic women a power in the nation. Through the invitation and constant encouragement of the Most Rev. Edwin V. O'Hara, Bishop of Kansas City, and the loyal cooperation of the Kansas City D.C.C.W., this opportunity is offered.

It is eminently fitting that the stirring call to action of the Holy Father should be the theme of the convention. His Holiness has asked the participation of all Catholic women in the social and political life of our time. His representatives, members of the Hierarchy of the United States, will explain his meaning and apply his teaching to the specific works waiting to be done. Recently returned from an audience with the Holy Father, the Apostolic Delegate to the United States, the Most Rev. Amleto Giovanni Cicognani, will celebrate the Pontifical Mass opening the convention and speak to the delegates. Both the Episcopal Chairman and Assistant Episcopal Chairman of the N.C.W.C. Lay Organizations Department, the Most Rev. John F. Noll, Bishop of Ft. Wayne, and the Most Rev. Emmet M. Walsh, Bishop of Charleston, will be present during the entire convention. Bishop Noll will strike the keynote of the convention in his address on "The Role of Women in Catholic Action," while Bishop Walsh, in his sermon at the Pontifical Mass on "The Dignity of Woman," will emphasize the Holy Father's explanation of that great dignity which woman has from God.

From the Southwest, the Most Rev. Robert E. Lucey, Archbishop of San Antonio, will come to speak on "Good Citizenship in a World Community," and Rev. John J. Birch, director of the Bishops' Conference for the Spanish Speaking, on "The Spanish Speaking in the United States—A People of the Church and Country."

The note struck by the theme, "Woman's Duties in Social and Political Life," will be sustained at sessions on civic affairs, social service, Catholic charities, and the wider field of women's interests—world peace and international relations. The Most Reverend Charles H. LeBlond, Bishop of St. Joseph, will address a session on "The Catholic Woman in Civic Life" and a panel discussion on "Woman's Influence in Social Action" will be participated in by Miss Linna E. Bresette, consultant, N.C.C.W. Committee on Social Action, and Miss Virginia Walsh, of Hickman Mills, Mo. Informative, indeed, will be the session "Peace with Justice in One World," participated in by the Right Rev. Msgr. Howard J. Carroll, general secretary, N.C.W.C.; Right Rev. Msgr. Frederick G. Hochwalt, director, Education Department, N.C.W.C.; Rev. Raymond A. McGowan, director, N.C.W.C. Social Action Department; and Miss Catherine Schaefer, assistant executive secretary, C.A.I.P.

But the Holy Father, in treating of the problem regarding woman, says that it "resolves itself into preserving and augmenting that dignity which woman has had from God," and His Holiness considers first marriage and the family. In a convention, then, dedicated to the expressed thought of the Holy Father, the welfare of the family is of prime importance. A round table discussion of tested programs of parent education will be held, with Mrs. Robert A. Angelo, national chairman of the N.C.C.W. Committee on Family and Parent Education, leading the discussion, assisted by Mrs. Walter Sneider, Toledo D.C.C.W. Family and Parent Education Committee chairman; Mrs. Joseph M. Althoff, diocesan chairman of the Detroit A.C.C.W. Day Care Committee; and Mrs. Aloysius J. Ott, Milwaukee A.C.C.W. Family and Parent Education Committee chairman.

There must be, in this social and political mission of woman, an underlying religious basis; hence the program of the Confraternity of Christian Doctrine will be considered at the convention in all its many aspects. With the host Bishop, the Most Rev. Edwin V. O'Hara, as episcopal chairman of the session, and Mrs. J. E. Nicholson, national chairman of the N.C.C.W. Committee on Cooperating with the Confraternity of Christian

Doctrine, presiding, a panel on the Confraternity program will be presented by Miss Henrietta Morrissey, president, Leavenworth D.C.C.W.; the following diocesan chairmen of the N.C.C.W. Committee on Cooperating with the Confraternity of Christian Doctrine: Mrs. James M. Moriarty, Great Falls D.C.C.W.; Mrs. Walter C. Wells, Kansas City D.C.C.W.; and Mrs. J. D. Boyles, Oklahoma City-Tulsa D.C.C.W.; Mrs. William Daly, Mobile deanery chairman of the Mobile D.C.C.W. Committee; and Miss Miriam Marks, consultant of the National Committee.

Not alone will the work and needs of the people of our own land be featured at the convention; Miss Anne Sarachon Hooley, member of the Bureau of the International Union of Catholic Women's Leagues, and recently returned from the first postwar meeting of the Bureau in Brussels, Belgium, will tell of the plans of women in other countries in their work of Catholic Action. At a session on War Relief, Rev. Dr. Edward A. Swanstrom, assistant director, War Relief Services-N.C.W.C., will speak on the resettlement of Displaced Persons, and relief needs with their attendant opportunities for service will be discussed.

Youth, too, will be served. A special Youth luncheon, with the Most Rev. Richard O. Gerow, Bishop of Natchez, as honorary chairman, will feature Rev. Charles Bermingham, director of the N.C.W.C. Youth Department, speaking on "Your Community and Youth," and Mrs. Henry P. Mannix, national director from the Province of New York, on "A Marriage Forum for Youth."

Three other luncheon meetings will be high points of interest, the luncheon for Spiritual Moderators of diocesan councils of Catholic women; the Catholic P.-T.A. luncheon, at which Rev. William E. McManus, assistant director, N.C.W.C. Department of Education, and Mrs. Thomas J. Morrissey, national chairman of the N.C.C.W. Committee on Catholic P.-T.A's, will speak; and the luncheon on Inter-American Cooperation of Women, with the feature address, "Spiritual Bond Between the Two Americas," by Very Rev. John J. Considine, M.M., Vicar General, Maryknoll Fathers.

"New Horizons for Volunteers," the subject of a session to which Miss Agnes K. Quinlan, Catholic Charities, Columbus, Ohio, and James Mitchell, executive director, N.C.C.S., will contribute, might be the caption of the report which returning delegates will present to their organizations, for when the message of the retiring President, Mrs. Thomas G. Garrison, and of the host to the convention, Bishop O'Hara, have been given at the banquet closing the convention, horizons new and wide will have opened for Catholic women to serve the cause of Christ.

D.C.C.W. CONVENTIONS AND CHRISTIAN SOCIAL LIVING

DIOCESAN councils of Catholic women meeting in convention continue to emphasize the words of His Holiness, Pope Pius XII, on women's duties in social and political life and to build their future programs upon this foundation.

Oklahoma City-Tulsa: Speaking at the 17th annual convention of the Oklahoma City-Tulsa D.C.C.W., June 19-20, the Most Rev. Eugene J. McGuinness, Bishop of Oklahoma City-Tulsa, reminded the women of the Holy Father's urgent appeal for their acceptance of civic responsibility while at the same time remembering the duties of family life. His Excellency announced that the Council had met his challenge to send a student to the National Catholic School of Social Service this fall and he, in fulfillment of the challenge, would send another. Miss Marian Powell, of Blackwell, will begin her studies in September under the Council sponsorship. Mrs. J. J. Conry, who presided at the convention, is succeeded as president by Mrs. N. B. Lorenson, past president of the Tulsa deanery council.

Boise: With "Woman's Duties in Social and Political Life" as theme, the 27th annual convention of the Boise D.C.C.W. was held June 3-5. The Most Rev. Edward J. Kelly, Bishop of Boise, celebrated the Pontifical Mass opening the convention. Speaking later, he stressed the importance of home life as a security and bulwark against the "laxness of the times." Mrs. J. Selby Spurck, national director and honor guest, spoke on "Highroads to Grace," saying that the postwar world is the time for "renewed energy among Catholic women" and urging Council members to greater participation in civic life and increased cooperation in meeting war relief needs. The Council responded to her appeal in voting continued active participation in the War Relief "Children in Need" project. Senator Charles C. Gossett was among other speakers at the convention, which elected Mrs. E. W. Fanning as the new president.

Savannah-Atlanta: The Papal blessing and cabled greetings from the Most Rev. Gerald P. O'Hara, Bishop of Savannah-Atlanta, now in Rome, were received by those attending the 7th annual convention of the Savannah-Atlanta D.C.C.W., held June 5-6. The newly appointed Spiritual Director, Rev. John D. Toomey, said at the luncheon meeting that activities in the National Council have sought to broaden the women's

outlook on life, since social, political, and religious fields are encompassed in the council program. The banquet speakers, Rev. William J. Harty, S.J., Rev. Hubert Sweeney, and Rev. P. J. O'Connor, of the Catholic University, stressed women's opportunities and duties. The convention reelected Miss Helen Roe Nugent president.

Davenport: More than 200 delegates attended the first postwar convention of the Davenport D.C.C.W., held June 15-16. With the theme, "Working together to restore all things in Christ," the convention opened with Pontifical Mass, celebrated by the Most Rev. Ralph L. Hayes, Bishop of Davenport, who, later, commended the retiring officers and welcomed the new officers, saying that he hailed their coming because of the good they will derive from their work, for they will receive as well as give great benefits as they carry on the diocesan program. The Most Rev. Edwin V. O'Hara, Bishop of Kansas City, addressed the convention on the function of the discussion club, saying that "study clubs help Catholics to fulfill the mission to which they are called, to be apostles in spreading the Faith." Mrs. Thomas G. Garrison, national president, as honored guest, spoke on "The Faith and Service of Catholic Womanhood." A farewell address was presented by Mrs. Bruce E. Mahan, who was succeeded as president by Mrs. F. H. Aid, of Burlington.

Harrisburg: In his sermon at the Solemn High Mass opening the 21st annual convention of the Harrisburg D.C.C.W., held June 26-27, Rev. Paul A. Gieringer, rector of St. John the Evangelist Church, Steelton, called attention to the admonition of the Holy Father to women to take part in public affairs in order that the dignity of womanhood may be upheld against the forces that would destroy it today. Summing up the remarks of Right Rev. Msgr. Howard J. Carroll, general secretary, N.C.W.C., on "Tasks of Our Times," and of Miss Ruth Craven, executive secretary, N.C.C.W., who spoke on "The Role of Leaders," the Most Rev. George L. Leech, Bishop of Harrisburg, told the women that they would return to their homes shed of narrow provincialism or parochialism and enabled to think of programs on a diocesan scale. Miss Eileen Egan, project supervisor of War Relief Services-N.C.W.C., told of experiences among the starving people of war-ravaged countries and said: "We should not stop now but continue to work so that we can save lives next winter." Mrs. William J. Jacoby, who had served as chairman of the N.C.C.S. and War Activities Committee throughout the war, presided at this session, at which a splendid report was presented of the outstanding accomplishments of the Harrisburg D.C.C.W. in wartime activities. Mrs. Robert A. Angelo, national chairman of the Committee on Family and Parent Education, was elected to succeed Mrs. Paul D. Sullivan as president.

Lafayette, Ind.: The Most Rev. Michael J. Ready, Bishop of Columbus, speaking on the Christian family at the 1st annual convention of the Lafayette D.C.C.W., held June 18-19, said "only Christian-minded women can undo what evil-minded women have tried to destroy" and "this work must be done by corporate action." Two subjects of vital concern to the family were presented by Sister Mary Clare, S.N.D., who, in discussing the comics, called on parents to combat this evil by providing good reading material in their homes, and Rev. Patrick Peyton, C.S.C., who stressed the importance of family prayer, particularly the family recitation of the rosary. Mrs. Harold Brady was elected president, succeeding Mrs. William T. Ball.

With Our Nationals

National Council of Catholic Nurses: Rev. James W. Nagle, chaplain of St. Vincent Charity Hospital, Cleveland, and Cleveland diocesan director of nurses, has been named Spiritual Director of the National Council of Catholic Nurses by the Most Rev. John F. Noll, Bishop of Fort Wayne and episcopal chairman, N.C.C.N., succeeding Rev. James P. Logue, of Pittsburgh.

Ladies Catholic Benevolent Association: Cooperation with the Hierarchy in meeting the needs for religious consolation of the deaf and mutes of the country was pledged by the L.C.B.A. at their Eighth Quadrennial and Nineteenth Convention, held in Atlantic City, July 9-11. In support of this work, the convention established the Kate Mahoney Memorial Fund in memory of their former National President, the late Miss Kate Mahoney. Adoption of this program followed a message from the new Supreme Spiritual Adviser, the Most Rev. John Mark Gannon, Bishop of Erie, who is a member of the committee appointed by the Hierarchy to study the needs of these afflicted people. In his first message to the entire membership, Bishop Gannon wrote: "Since my boyhood days I have heard words of praise and gratitude for your society and so frequently found the letters L.C.B.A. inscribed on gifts and memorials in hundreds of Catholic Churches." Miss Bertha C. McEntee (whose appointment as Supreme President to succeed Miss Mahoney, following her resignation last January, was approved by unanimous election at the convention) reported that in the 56 years of its existence the organization had paid out more than $61,000,000 in death benefits.

Catholic Daughters of America: The Junior

Catholic Daughters of America contributed the altar, vestments and sacred vessels for the motor trailer chapel presented by the C.D.A. to the Paulist Fathers for mission work in Texas. The chapel was presented by Mrs. A. J. LeBlanc, C.D.A. State regent for Texas, to Rev. A. J. Burggraff, C.S.P., national moderator of the Concert League.

Slovak Catholic Federation of America: A member of the Slovak Catholic Federation of America is promoting increased Mass attendance by the use of "Go to Mass Sunday" stickers, obtainable from Our Lady's Press Mart, P. O. Box 22, Passaic, N. J.

HAVE YOU HEARD?

The Right Rev. Msgr. Charles Pekala, of Poland, visited headquarters, sent by the Bishops of Poland, to express their gratitude to N.C.C.W. affiliates for their generous contributions to the suffering people of Poland. As women's groups continue to sew for the needy children and Nuns in the countries ravaged by war, they will work with the sure knowledge that every garment sent means an added chance at life during another bitter winter which will soon intensify the suffering. Monsignor Pekala's words of thanks give encouragement to increased effort in this great work.

* * *

Miss Margaret M. Kelly, field secretary, N.C.C.W., in the company of Mrs. Deiss E. Muffit, president of the Omaha A.C.C.W., is addressing representatives of women's groups in each deanery of the Omaha Archdiocese with the purpose of expanding the Omaha A.C.C.W. to be truly representative of all the women's societies in the Archdiocese.

* * *

Medals were awarded to Mrs. Robert A. Angelo and Miss Ruth Craven, past president and executive secretary, N.C.C.W., by the United States Treasury Department in recognition of the outstanding contribution of N.C.C.W. affiliates in the War Bond and War Loan drives.

* * *

A session on "Collaboration of Catholic Charities and Catholic Women's Organizations in Programs of Volunteer Service" will be held at the Thirty-second Meeting of the National Conference of Catholic Charities, August 23-26, with Mrs. Leo Kenny, national chairman of the N.C.C.W. Committee on Cooperating with Catholic Charities, presiding.

* * *

Miss Margaret T. Boylan, who has been associated with N.C.C.W. work since its beginning and who is at present Executive Secretary of the Catholic Charities of the Diocese of Brooklyn, will attend a special meeting of the International Conference of Social Work in Brussels, August 26-28, representing the Social Action Department, N.C.C.W., and the Catholic Association for International Peace.

* * *

Appreciation for the "invaluable assistance in bringing the vital facts concerning the famine crisis to each individual and in swelling the total of food conservation pledges signed" has been expressed to N.C.C.W. by the National Retail Committee for Famine Emergency Relief.

* * *

The Wisconsin Council of Catholic Women voted to support the movement to send a Catholic student delegation to the conference of the World Federation of Students, meeting in Prague in August. Four Catholic student delegates will attend this conference.

THE G.I. BRIDE AT HOME

In the few months that N.C.C.W. has been cooperating with N.C.W.C. Bureau of Immigration in offering hospitality to Catholic G.I. brides now arriving in this country, information concerning more than 1,100 brides has been sent by N.C.C.W. headquarters to 70 diocesan councils. Italian, British, Australian, French, and Belgian, these girls and their babies are coming to make their homes within our parishes. N.C.C.W. is asking council affiliates, through their Committees on Immigration or other committees, to welcome these newcomers, to introduce them to the parish priests, to invite their participation in parish and council activities. This is just a friendly service, just a woman's hand stretched out to clasp another woman's hand, to open the door in friendliness, and then to leave it open that through the years these one-time strangers may be at home in the household of the Church.

The great interest of council women in this important program is manifest from their reports of friendly visits paid, the introduction of these strangers to parish priests and their welcome into parish and community activities, the sponsoring of teas and other social events in their honor. The touchstone of the work is friendliness. A personal call, the introduction to someone who speaks the same language, an invitation to your home, is all that is needed to break down that icy wall of loneliness.

Already the spiritual results of this effort are apparent—a marriage validated, a fallen-away Catholic husband referred to the parish priest, and many lonely girls welcomed into the Catholic family to experience personally our oneness in Christ.

NATIONAL COUNCIL CATHOLIC MEN

Religious Radio Programs—Chosen Men—Across the Country—Radio Schedule

RELIGIOUS RADIO PROGRAMS

THIS article is the first of a series based upon a paper entitled "The Production of Religious Radio Programs," which was recently written by William C. Smith, radio director of N.C.C.M., as a service of the Radio Bureau of the National Council of Catholic Men. Its purpose is to assist Catholic groups throughout the country:

1. In getting radio time for religious broadcasts on their local stations.
2. In handling publicity for such programs.
3. In planning programs.
4. In coping with production problems peculiar to the religious broadcast.

The Radio Bureau of the National Council of Catholic Men is designed to act as a clearing-house for radio problems, ideas, and techniques. It is also designed to help local groups with regard to their station relations and to prepare electrical transcriptions of a religious character for use by local stations and organizations.

This series and the paper will bring to local groups some of the fruits of the experience of the N.C.C.M. in sixteen years of producing the *Catholic Hour* on the N.B.C. Network and the four years' experience gleaned in producing the *Hour of Faith* on the A.B.C. Network. The paper may be obtained without charge by writing to N.C.C.M. headquarters.

OFFICERS AND DIRECTORS

NATIONAL COUNCIL OF CATHOLIC MEN

(Department of Lay Organizations, National Catholic Welfare Conference)

MOST REV. JOHN F. NOLL, D.D., *Episcopal Chairman*
MOST REV. EMMET M. WALSH, *Assistant Episcopal Chairman*
National Headquarters: 1312 Mass. Ave., N. W., Washington 5, D. C.

OFFICERS	BOARD OF DIRECTORS
JOHN W. BABCOCK, Detroit, Mich. *President*	John W. Babcock, Detroit, Mich. Emmet A. Blaes, Wichita, Kans. Henry J. Block, Toledo, Ohio Daniel F. Connell, Pueblo, Colo.
EMMET A. BLAES, Wichita, Kans. *Vice President*	Edward Kraemer, K.S.G., La Crosse, Wis. Joseph B. Laucka, Brooklyn, N. Y. Stewart Lynch, Wilmington, Del.
THOMAS E. SLY, East St. Louis, Ill. *Secretary*	James H. McCaffrey, Dallas, Tex. Daniel E. Morrissey, Chicago, Ill. John M. Nolan, K.S.G., Paterson, N. J.
STEWART LYNCH, Wilmington, Del. *Treasurer*	Norman A. O'Brien, Rochester, N. Y. Wilbert J. O'Neill, Cleveland, Ohio Julius C. Rupp, Gary, Ind.
HON. NORMAN A. O'BRIEN, Rochester, N. Y. *General Counsel*	Leslie Schmidt, Great Falls, Mont. Thomas E. Sly, East St. Louis, Ill. John E. Toomey, Mobile, Ala.

WILLIAM C. SMITH, JOHN G. BOWEN
Executive Staff Members

RADIO'S PUBLIC-SERVICE OBLIGATIONS

When radio stations began to spring up throughout the country in the 1920's, it was not long before they were treading on each other's toes so far as their wave-lengths were concerned. There were no "channels" or wave-lengths assigned to stations, for all this depended upon each station's tastes and abilities to secure equipment more or less powerful. Such a course of procedure naturally led to chaos, and the Federal Government had to step in because of public discontent with such conditions.

In 1927 the Congress of the United States passed the Radio Act which set up the Federal Radio Commission. This Commission existed in a hand-to-mouth manner until 1934, when it was given permanent status by act of Congress and was given the name of the Federal Communications Commission.

The F.C.C. has, in general, three powers: (1) The assignment of wave-lengths and power to each station so that any given radio signal may be brought to as large a group of listeners as possible. (2) The granting of licenses to radio stations to operate "in the public interest, convenience or necessity." The F.C.C. also has the right to review station performance in those regards, and to renew or refuse the licenses depending on whether the station has served the "public interest, convenience or necessity." (3) The Commission also has the right to review a station's record of performance so far as program-balance and content is concerned. The Commission is not empowered to censor programs or to dictate their contents. But at the time for the renewal of the station's license, F.C.C. takes into consideration whether or not the programs presented have been of such a character as to warrant continuing the license.

This means that every station should carry programs of a cultural and religious nature, for such programs are certainly within the purview of the public interest, convenience and necessity. Such

rograms should, also, be carried without any harge for the time. Therefore, in seeking time n a local radio station for a religious program, he organization requesting the time should ask or free time.

Despite all the unfavorable comments about nging commercials and frequent plugs for prodcts, network radio has not been too remiss in egard to religious sustaining programs. We can oint to the services rendered on a free-time basis o Catholic, Jewish, and Protestant organizations y the four major networks.

The local station may present a different picure. All the more reason why one should insist n free time for a religious program.

The Religious Broadcaster's Obligations

If radio itself has obligations to the public, it hould be remembered that the religious broadcaster also has obligations to the public as well as o the station which gives him the time.

His obligation is, first of all, to provide a real adio program. He should be prepared to put on he best possible show he can, and never take the ttitude that "anything goes" because this is a eligious show and the station has to carry it as art of its obligation. We should always remember that the station's obligation can be fulfilled by utting on a program by another religious group. The moral is, then, if you want your message to get on the air and stay on, make it good.

The religious radio speaker also has an obligation o the Church as well as to his public. If a Catholic program goes on the air in a shoddy, careless way, it can do more harm for the Church than good, in the long run. It is not enough to speak he truth; it must, for radio, be presented attractively and interestingly.

Religious groups should not demand special ervices while they are in the studio. They should not feel that because they are in the field of religion that they can "get away with murder." In radio you either cooperate and do a job or you don't belong. The station manager has his public relations policies which he must adhere to. He must reject, for instance, a script that would condemn another religion. While religious speakers should never compromise their principles, they should always cooperate.

Why Catholic Programs?

The purpose of putting Catholic programs on the air is to make the Faith better known and understood not only so far as Catholics are concerned, but, and perhaps even especially, so far as non-Catholics are concerned.

This does not mean that the Catholic program (or, for that matter, any religious program) should try to give a merely didactic presentation of dogma. The radio is not and cannot be used as a means of instruction the way a pulpit discourse or a study club can be used. It reaches too many people of varying tastes.

The particular aim of a religious program, then, should be to give people of all faiths some orientation as to the course of their lives. In this day when people are so disturbed mentally and morally, the Catholic program should show how the Church can help people. It should, moreover, show this by giving the Catholic attitude on certain problems but without being critical of any other religion.

The program should avail itself, too, of all the techniques of modern radio production. It is no crime to use modern methods of showmanship, provided always, of course, they be used in a manner suited to the dignity of a religious program. This does not mean that the program should be stuffy. If it is, it should not be on the air.

CHOSEN MEN: PART V OF A SERIES

"It is necessary . . . that the clergy should seek out chosen men . . . to work side by side with them. . . ." (Pope Pius XI.)

"THE enemies of God are on the offensive. They scoff at all religion. They try to turn one creed against another. They belittle and ridicule the faithful and exalt the godless. They make material success the ultimate principle of life. And they have a large measure of success here in the United States as elsewhere."

This warning, spoken by Neil MacNeil, assistant manager editor of *The New York Times,* in a recent *Catholic Hour* radio program, is more than a lone voice crying in the wilderness; similar warnings have been given by other well-informed and straight-thinking persons. For example, as we noted here last month, His Eminence, Samuel Cardinal Stritch, recently said that "we are face to face with a crisis. . . ."

We cannot stand passively by while the enemies of God advance in an organized offensive, hidden as well as open. As Pope Pius XI has said, the Catholic laity must "take their share of the holy warfare."

With these thoughts in mind, we find comfort and hope in observing the progress being made by various Councils of Catholic Men throughout the country. The work of the Toledo Council of Catholic Men is a notable instance—and a worthy model as well.

Some recent achievements of this Council,

which will conduct a campaign in September to increase its membership from 5,800 to 8,000, is summarized in the August issue of its quarterly bulletin:

(1) Arranged with Station WSPD to re-broadcast the *Catholic Hour* each Sunday evening.
(2) Promoted the Tri-Faith declaration on world peace through the parishes and schools.
(3) Promoted the Legion of Decency as a city-wide project by sponsoring a community rally for better motion pictures.
(4) Supplied speakers from the various standing committees of the Council for 29 parishes within the Toledo deanery, with an estimated number of 71 committee programs emanating from Council headquarters.
(5) Instituted a quarterly bulletin which is mailed to the general membership of the Council.
(6) Assisted in the promotion of attendance at a Convention of the Council of Catholic Women.
(7) Assisted the Knights of Columbus in the newly inaugurated religious course of instructions for Catholics and non-Catholics at St. Francis de Sales Church.
(8) Assisted in a Knights of Columbus retreat.
(9) Assisted the St. Vincent de Paul Society in the promotion of attendance at retreats at the Shrine of Our Lady of Consolation.
(10) Assisted in the promotion of the annual Catholic Forum sponsored by Mary Manse College.
(11) Sponsored two Communion Breakfasts in conjunction with the Holy Name Society.
(12) Provided each month to pastors, delegates, and alternates the list of magazines disapproved by the N.O.D.L. (National Organization for Decent Literature).
(13) Sponsored an Hour of Prayer at Rosary Cathedral, with Father Edward A. Conway, S.J., as principal speaker.
(14) Gave all-out support to the High School Education Fund Drive.
(15) Provided for the establishment of an alternate delegate system from each parish in the Council.
(16) Appointed Robert L. Weisenburger as Chairman of the Special Committee on Objectives to establish a religious instruction course for non-Catholics.
(17) Increased regular monthly mailing list of Narberth articles of Catholic information to 850.
(18) Provided gift memberships in the Council to returned servicemen.
(19) Established an Institute of Industrial Relations under the direction of the Social Action Committee.
(20) Completed groundwork for the development and support of the C.Y.O. program by the Council's Youth Committee headed by John L. Carroll.

This comprehensive list of actual accomplishments, characterized by assistance to affiliated and other organizations, "speaks for itself," and suggests tactics for effective counter-attack on the enemies of God.

ACROSS THE COUNTRY
Affiliates, Friends, and Various Notes

PITCHES—and we're not talking about baseball or pennies—will be demonstrated at the National Catholic Evidence Conference in Cincinnati, Ohio, September 14 and 15. Preliminary plans, as outlined in a letter to N.C.C.M. headquarters from Albert A. Levy, president of the Conference, sound most interesting and worth while. Two "pitches" to be held on the streets of Cincinnati will provide a good opportunity for people to see guild members in action.

There will also be a demonstration pitch indoors, with an explanation and inspirational talk. Discussions will be concerned with how to organize, how to prepare, what techniques to use, and how to follow up. An address by an outstanding speaker is also scheduled. The National Catholic Evidence Conference is affiliated with N.C.C.M., as are many of the local guilds; and the Catholic Evidence Bureau of N.C.C.M. is specifically concerned with furtherance of the Guild movement.

EMOTIONAL ADULTISM is a two-word formula for success in marriage. This thought-provoking phrase was used by the Rev. Hugh Calkins of the Servite Fathers in an address July 28 on the *Hour of Faith* radio program, produced by N.C.C.M. in cooperation with the American Broadcasting Company. "Clients in divorce cases," he said, "always scream about their rights; they ignore their obligations corresponding to those rights."

CONDITIONS IN LITHUANIA, which has no government and is run by agents from Moscow, are worse today than they were under czarist rule, according to Leonard Simutis of Chicago, member of the National Council and president of the Lithuanian Roman Catholic Alliance of America (affiliated with N.C.C.M.), in a recent address at a ceremony in Cleveland honoring the memory of Dr. Jonas Basanavicius, "Father of Lithuania."

WHEN A RADIO STATION SENDS US FAN MAIL —that's news! So we're especially pleased to quote a letter from Station K.Y.C.A., Prescott, Ariz.: "We have been carrying the *Catholic Hour* for the past six months over K.Y.C.A., and have received more compliments, more favorable comments on this program, from both Catholic and Protestant alike, than on any other program broadcast on the network. We are proud to have it on our Sunday schedule. On behalf of the staff at K.Y.C.A., I wish to congratulate you on sponsoring a pro-

gram such as this, which, especially now, meets the spiritual needs of so many."

"The United Nations Organization meets, and no one seems to have the moral courage to insist that its deliberations begin with a prayer and a call upon Almighty God to bless its deliberations." So states "Knobloch's Log" ("Let the Chips Fall Where They May") in a recent edition of *The Catholic Forester,* published by the Catholic Order of Foresters, which is affiliated with N.C.C.M.

Guy Knobloch, who writes the column, asserts that "we need another Franklin to stand before the U.N.O. and remind them *'that God governs in the affairs of men.'* "

Non-Catholics From Across the Country not only listen to the *Hour of Faith* and the *Catholic Hour* but also write to tell us how much these radio programs mean to them. For example, from Poughkeepsie, N. Y., we recently received a letter stating that "I have heard some admirably courageous Christian messages on the *Catholic Hour* which I hope thousands more heard, too. I, myself, am not a Catholic but am studying with the intent of serving God in some way, and I thought it my duty to tell you how truly grateful I am for your program." . . . And from St. Louis, Mo.: "I am not a Catholic but do so thoroughly enjoy the fine music and the very helpful message by good speakers." . . . From Brooklyn, N. Y.: "Although I am of the Hebrew religion, I am grateful to contribute to your organization, because its messages are to enlighten mankind from within." . . . And this one from a town in California: "This afternoon we listened to the *Catholic Hour* and heard Father Gannon's wonderful sermon. My husband, an old man of 99 years and a non-Catholic, said that was the best sermon he had ever heard and asked me to send for a copy of it, which I am very glad to do, as I am a Catholic convert."

Congratulations to the Catholic Action Headquarters and the Parish Catholic Action Councils of Men of the San Antonio Archdiocese. They're doing a magnificent job with several of the special N.C.C.M. projects. Just as a sample, let's look at a paragraph from the latest issue of their *Bulletin*:

"Our Lady of Lourdes, Victoria, tells us that the Council of Men will furnish transportation for delegates to the Summer School of Catholic Action. The *Narberth Movement* is in full swing at Gonzales, where one of the articles appears each week in the local secular newspaper. In Our Lady of Lourdes parish, Victoria, the Narberth Movement has received new life in the appointment of Charles J. Rigamonti as representative. Four magazines removed from newsstands—that is the work reported by the N.O.D.L. (National Organization for Decent Literature) Representative of the Harper Board. *The Hour of Faith Program can now be heard all over the Archdiocese.*"

Recorded Talks By Monsignor Fulton J. Sheen, in a recently released album entitled "Prayer Time," are being distributed by the National Catholic Community Service to Catholic chaplains in veterans' hospitals. Some of the records contain passages from addresses Monsignor Sheen has given over the *Catholic Hour,* which, with the cooperation of the National Broadcasting Company, is produced by N.C.C.M. One of the most famous of these talks, which have won the enthusiastic praise of non-Catholics as well as Catholics, is "An Exhortation to a Bride and Groom."

RADIO SCHEDULE

THE HOUR OF FAITH (ABC Network)

Every Sunday, 10:30 A. M., E.S.T.

Rev. James A. Sheehan, O.M.I., author and former Army chaplain, will give a series of talks under the general title "Humanity's Crosses."

September 1—"Crosses Designed by God."

September 8—"Crosses Designed by Bearers."

September 15—"Innocence and Crosses."

September 22—"Unwanted Crosses."

September 29—"Crosses as Follies."

Music by violin, harp, and organ, with a male quartet, under the direction of Paul Creston.

THE CATHOLIC HOUR (NBC Network)

Every Sunday, 5:00 P. M., E.S.T.

Mr. Thomas H. Mahony, Boston, Mass., president of the Catholic Association for International Peace and outstanding authority on international affairs, will be the speaker during September to continue the series of talks by prominent Catholic laymen under the general title "The Road Ahead."

September 1—"Total War."

September 8—"Disarmament."

September 15—"Individual and State Rights."

September 22—"International Distrust."

September 29—"Juridical Institutions."

Music by the Boston Archdiocesan Seminary Choir under the direction of Rev. Francis S. Shea, D.D.

LEGAL DEVELOPMENTS AFFECTING THE CHURCH

Atheism on the Airwaves

A FEW days ago, the Federal Communications Commission rendered an opinion on the complaint of an atheist who had been unable to gain broadcasting time on several radio stations.

The ruling denied the petition which sought the revocation of the licenses of the three radio stations, the ruling being on the ground that the Commission would not "be warranted on the basis of a single complaint in selecting these three stations as a subject of a hearing looking toward the termination of their licenses."

The Commission did not content itself with the rendition of this decision, but proceeded by way of dictum, to espouse the proposition that "freedom of speech means freedom to express disbeliefs as well as beliefs," and that "freedom of speech can be effectively denied by denying access to the public means of making expression effective whether public streets, parks, meeting halls or the radio."

Here we have a perfect example of the misconception of the constitutional meaning of the term "freedom." It does not mean freedom from the restraint of all law, it does not mean that a man may do what he pleases without regard for the welfare of the nation. In short, it does not have the connotation of license, but the Commission has clothed it with this very meaning. The Supreme Court of the United States has struck down religious practices which were diametrically opposed to the basic public policy of the several States—a policy which is based on Christian morality, and well it should, for as Mr. Justice Brewer stated in the case of Holy Trinity Church v. United States, 143 U. S. 457, "This is a religious people. This is historically true." Such being the case, the term "freedom" must be interpreted in the light of this fact—a fact which was enshrined in the Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights . . . ." Certainly, the framers of this doctrine did not intend to vitiate it by adhering to the principle that freedom includes the right to try to destroy belief in the Fountainhead of freedom, to try to destroy belief in the "Creator," but this is the logical conclusion of the argument of the Commission, an argument which has been used over and over again with disastrous effects in other countries. Weaken belief in God and naturally American democracy will suffer, for it is this belief which constitutes the cornerstone and distinguishing characteristic of democracy as we know it in the United States.

What reasoning does the Commission advance to substantiate its dictum? Merely, that the conceptions of God are "so diverse . . . that the God of one man does not exist for others." In short, the Protestant looks upon the Catholic as an atheist and the Catholic upon the Jew as an atheist. This strange and devisive reasoning refutes itself, and most certainly does not present a sufficient apology in behalf of the proposition advanced. Most assuredly it does not harmonize with the decision by our Federal Judiciary in the case of Trinity Methodist Church South v. Federal Radio Commission, 62 Fed (2d) 850, wherein it was held:

"If it be considered that one in possession of a permit to broadcast in interstate commerce may, without let or hindrance from any source, use these facilities, reaching out as they do, from one corner of the country to the other, to . . . offend the religious susceptibilities of thousands . . . then this great science, instead of a boon, will become a scourge, and the nation a theater for the display of individual passions and the collision of personal interests."

This decision spotlights the gravity of the position which the Commission has assumed, for it demonstrates the fact that the content of a radio program has a very marked effect upon the thinking of the people. It can be used for the good of the nation as a whole or it can be subverted to an instrument of disunion, passion and prejudice. Such being the case, the Federal Communications Commission has a trust to discharge which should be productive of more mature consideration than that which was given to the dictum in this case. The facts of the case did not call for a dissertation on the rights of an atheist, but the Commission acting in disregard of the firmly established principle that a question will not be decided by way of anticipation went out of its way to present the thesis of the petitioner. In so doing, it has placed a threat over the heads of the operators of

all radio stations, that their licenses will be subject to revocation in the event that they refuse to grant radio time to an atheist. All of this on the basis of the proposition that freedom involves not only the right to pronounce one's disbelief over the air, but further on the basis of the contention that the actual belief in God is a controversial issue. Granted that the belief in God has been controverted, this does not mean that it is a controversial issue. The proposition that the world is round is still controverted, but should those who maintain that the world is flat be given the right to expound this theory whenever someone mentions that the world is round? The proposition is the same, except that in the case of atheism, the situation is much graver, for in this case the welfare of our whole country is at stake.

This dictum of the Commission must not be clothed with the dignity of a precedent, for, as we have seen, it embodies a philosophy inconsistent with the democratic background of our country —with the dignity of man as a creature of God. This is the most distinguishing characteristic of American democracy. Indeed, the personal dignity of man in political society is the result of the recognition in our laws of the fact that man is a creature of God. Freedom is based on and is coextensive with this proposition.—*George E. Reed.*

Coadjutor For Greek Rite Diocese

As Catholic Action goes to press an additional member of the U. S. Hierarchy has been named by the Holy See—the Rev. Daniel Ivancho, pastor of St. Mary's Greek Catholic Church, Cleveland, Ohio, to be Titular Bishop of Europus and Coadjutor-Bishop with "right of succession" to the Most Rev. Basil Takach, Bishop of the Pittsburgh Greek Catholic Rite diocese.

Bishop-designate Ivancho was born in Austria-Hungary but was educated in the United States. Later he attended the Pontifical College Ruteno in Rome. His theological studies were at the Greek Catholic Seminary, Uzhorod, Czechoslovakia. He was ordained to the priesthood in 1934, by Bishop Takach, whose coadjutor he now becomes.

Under Bishop Takach, the newly appointed Coadjutor-Bishop will assist in the administration of a diocese which includes all of the United States with churches in 13 states, 154 priests and more than 278,000 communicants.

The Pittsburgh Greek Catholic Diocese embraces all Greek Catholics of Russian, Hungarian (Magyar) and Croatian nationalities in the United States who are in communion with the Catholic Church and who recognize the Pope as their chief bishop.

Catholic Action congratulates the new Bishop and extends best wishes in his new duties.

Secularism: Challenge To Christians

(*Continued from page* 11)

straight, or think straight, until the great wind of the Holy Spirit rushes in to tear it asunder. He is the Mover, but in the great generosity of God, we the baptized and confirmed are His agents. Come, Holy Ghost, fill the hearts of Thy faithful; send forth Thy Spirit, and our hearts shall be created. And Thou shalt renew the face of the earth.

QUESTIONS FOR DISCUSSION

1. What is the "divorce" in modern Catholic life?
2. What are some of its contributing causes?
3. Discuss the validity of the objection "Catholics are only a minority."
4. Cite other examples than the one given of the secular-mindedness among Catholics.
5. Explain why in our day particularly the apostolate is every Christian's business.
6. Why is there such a need for *organized* Catholic influence now?
7. What is the Papal "blueprint" for meeting the situation?
8. Discuss the specific methods mentioned; which would best be applicable to your own organization; why?

REFERENCES

1. 1939-46 Forum Series, Catholic Action (N.C.W.C.).
2. "The Function of the Church" (Pope Pius XII allocution to Cardinals) (N.C.W.C.). 10c.
3. *Bishops' Statement on International Order* (N.C.W.C.). 10c.
4. *The Popes and Christian Citizenship* (Rev. Francis J. Boland, C.S.C.). (Paulist Press for N.C.W.C.). 5c.
5. *Suggestions for the Apostolate of Good Will* (Confraternity of Christian Doctrine, N.C.W.C.). 15c.
6. *A Call to Service* (N.C.C.W.) 15c.
7. *Catholics and Jews* (Catholic Association for International Peace, 1312 Massachusetts Avenue, Washington, D. C.). 30c.
8. *Citizen, Church and State* (Rt. Rev. Msgr. John A. Ryan). (Paulist Press for N.C.W.C.). 5c.
9. *Negro Workers in Free America* (Rev. Francis J. Gilligan). (Paulist Press for N.C.W.C.). 5c.
10. *Designs for Social Action* (Rev. John M. Hayes). (Paulist Press for N.C.W.C.). 5c.
11. *N.C.W.C.: Expression of Our Unified Faith* (N.C.W.C.—free).
12. *Survivals and New Arrivals* (Hilaire Belloc). (Sheed & Ward.) Especially Chap. "The Modern Mind." $2.00.

Religious Education Pamphlets

Numbers 7 to 12 pamphlets in the series "Teaching Religion in the Home" are now available from the Parent-Educator section of the Confraternity of Christian Doctrine. These numbers are concerned with children from the age of 21 months to three years. They may be obtained from the Publications Office, N.C.W.C.

MOTHER CABRINI — *As Delineated by Pope Pius* XII

The complete text of the address by His Holiness, Pope Pius XII, on July 9, 1946, to the members of the Missionary Sisters of the Sacred Heart of Jesus who gathered in Rome from all parts of the world for the canonization on July 7 of Mother Frances Xavier Cabrini, foundress of their Congregation, and the first American citizen to be canonized.

A MARVELOUS epic poem of struggles and spiritual victories can well be said, beloved Missionary Daughters of the Sacred Heart of Jesus, to describe the earthly career of your Mother Frances Xavier Cabrini, the figure of the valiant woman conquering the world with her daring and heroic activity, during the course of her mortal life and now exalted to the heights of the glory of the saints here below, where it is given to our eyes neither to imagine nor to comprehend the splendor of the Blessed dwelling in heavenly life.

A Heroine of Modern Times

We see her, this heroine of modern times, appearing in our midst, becoming visible as a star in a humble Lombard rural region, rising in her light and spanning the oceans, diffusing everywhere the warmth of her radiance, inspiring on all sides the wonderment of the people. When Almighty God lets loose upon the world as in a flash of lightning the shining deeds of the saints, He selects one of those souls richly endowed by nature, burning with holy zeal, unafraid of the lofty mission to which He has called them; or better—because this would be according to a human manner of speaking—He Himself, in the secret councils of His Providence, endows them abundantly with the gifts of nature and of grace, prepares them, forms them, directs them, enlightens them, comforts them, and sustains them to make them the ministers and collaborators of His vast designs.

Behold the marvelous power of nature and of grace placed by God in him who was to be the Apostle and Doctor of the gentiles, and who labored so much and spent himself in the diffusion of the Gospel. Behold that other Apostle, Francis Xavier, whom your Mother chose as patron, taking and making his name her own, because in him she seemed to see and to find the ideal model of her life. But center your eyes on Mother Cabrini herself: what loftiness and strength of soul! What elevation and comprehension of mind! What insatiable zeal for conquests! What wealth and breadth of generosity in her love for every human need!

What is this that we are doing in affirming this combining and cooperation of human values and the aspirations of a creature with the activity and the omnipotent operation of the Creator? Are we perhaps speaking in contradiction to the great plan of the Divine Mind that usually chooses the weak things of the earth to confound the strong? (I Cor. 1, 27.)

No: the weak and infirm things of the world are changed and strengthened under the hand of God, Who sometimes conceals them, delicately moulding them, improving them, and revivifying them. So it happens that the gifts which He conceals in His chosen ones, the Lord sometimes seems to render unfruitful and indeed almost destroyed and lost; that fire, first kindled in their hearts, He would almost appear to extinguish, depriving it of all fuel. But do you not see that He Who gives to the grain of wheat its fecundity, first buries it in the ground; then leaves it there as if to die in order that it may later spring up and take on new life in fruitful golden grain? So, too, a lovely but rough block of marble, chosen for its fineness and the beauty of its coloring, after it is cut, sculptured, and apparently changed beyond recognition by the artist, is placed upon the summit of the temple as a noble ornament.

Spiritual Transformation

The story of Mother Frances Xavier Cabrini is much the same. It is a persistent but almost imperceptible labor to which God dedicates Himself in forming His saints and drawing their souls into greater conformity than ever with the image of His Son (Rom. 8, 29), Who became man for our salvation and Who did not refuse to accept human sufferings and inconveniences from the earliest days of His childhood, passing from the grotto of Bethlehem to Egypt, from Egypt to the hidden life of Nazareth, with His thoughts always on the things of His heavenly Father, about which he had agreed to busy Himself (Luke 2, 49). This hidden life of Christ was not a renunciation or a postponement of work of the Master of truth and holiness for the whole human race: in the humility and in the example of the work of His early years the Master was silent but none the less great and divine. On Him the young Frances Cabrini fixed her eyes; and in the first of her devoted aspirations, had she been less generous and less humble, she might have proclaimed her delusion, but she never hesitated to submit herself wholeheartedly with the fullness of her vivacious nature to such an indication that everything that was of her own doing seemed slowly to be collapsing, all that was of God in her was purified, advanced, increased and, by a process of reinvigoration, became predominant.

In view of her spontaneous and affectionate character it is perhaps not quite accurate to say that the premature death of her parents gave her spirit a greater tenderness in the midst of those near and dear to her; it was necessary, however, that in her spirit and in her character she be moulded and formed not only by the undoubtedly loving heart but also by the strong and hardened hands of her sister Rose. Her eyes gazed out beyond the limits of her little family home to the world at large; she dreamed of a religious life in the midst of mystical fervors and of an apostolate covering wide horizons; but to this very delicate young girl the congregation which would have best satisfied her aspirations, because it was dedicated to the passionately loved Heart of Jesus, remained closed.

It was arranged instead that she should enter an Institute which was strict in spirit, cold of heart, without ardor, without unity, without charity: in adapting herself to that life she is seen to be admirably gifted in governing and heroically disposed to obey, so much so that obedience placed her at the head of that strange community, a superior who was tyrannized over and treated as an intruder. Under such circumstances her entire religious formation was to continue; but from this almost incredible novitiate you will see come forth, under the hand of that God who transforms, perfects, assimilates to Himself and with His grace raises up souls in accordance with His benign plan, the "little lady" with the strongly moderated character.

What a spiritual transformation! She who knew only how to obey, pray and remain always silent, as she listened to what her companions had to say in the little room where they worked; who did not dare to lift her eyes from the ground for fear of being less modest for having done so; she came to realize one day, however, that there was a duty to keep the eyes wide open to ensure the successful administration of the Institute; and from that day onward nothing could intimidate her or defeat her plans.

In fact, what circumstance or what person could, thereafter, ever make her take a step backwards once she had set her course? Ardor and courage, foresight and vigilance, sagacity and constancy made her immovable. Even the most respected authorities could not stop her in the advance of her program; to their refusals she imperturbably presented the mission or the authorization received from the Holy See; nor the civil powers who formed a phalanx before her; nor the men of law whom she resisted and whose subtle arguments she exposed with the precision of her contracts and the firmness of her protests; nor the artists and artisans, architects, engineers, contractors and workers, to whom she gave orders and whose place, even, she sometimes took.

The economic difficulties did not stop her nor even decrease her enthusiasm. Her lack of confidence in herself became in her heart an immense confidence in God, and placing her trust in Him, without other material means at her disposal, she bought, furnished and put in operation hotels, palaces and castles as hospitals, colleges, and charitable homes. In the expansion of her zeal for the welfare of others did she not hesitate, with a depleted bank account, courageously to undertake the erection of a popular school for hundreds and hundreds of children?

Not even the uncertain elements of nature caused any concern to Frances; she for whom the memory of an incident which occurred in her youth made her tremble at the sight of a rivulet of water; she who, bound by family tradition to her Lombard community, would not have been able, without a sad and determined effort, to lose sight of the belfry of the little church in her native town of S. Angelo. But divine grace and the divine vocation conquered in her every fear and every separation; there she is—she who, unperturbed, crossed the ocean 19 times, who twice voyaged the length of the Pacific coast and three times that of the Atlantic in the fury of terrible tempests and had no fear of the upheaval set in motion by a sea on whose waves there floated the battered remnants of sunken sailing vessels.

You see her crossing and plowing up, in every sense, the two hemispheres of the globe; climbing the peaks of the Andes, and there in a treacherous pass before whose danger even the guides themselves were in fear and trembling, you see her experiencing her first fainting spell, which, however, lasted only a few minutes.

Powerful, indeed, in Frances were the workings of grace, which made her more than a woman and in the providential events of her very active life serve to recall time and again the memory of the Apostle Paul, of his shipwrecks, of his countless voyages, with the perils of the high seas, of assassins, of the Gentiles, perils in the cities, in the deserts, on the seas, with the burdens and troubles, hunger and thirst, the cold and the heat, not to mention the daily worries and cares for his numerous families and communities (II Cor. 11, 23-28).

Her idea took on tremendous proportions in the doing of good, but it increased and amplified no less in her, in expanding her heart, the thirst for souls which once made our Saint write: "I feel that the whole world is too small to satisfy my desires." In reading these words there came to mind, by contrast, those words which Shakespeare put in the mouth of Portia: "My little body is a-weary of this great world." In Frances there was the ardor of zeal and of sanctity which wished to embrace the entire world, too limited for her ardent longings; in Portia we find personified the sterile sadness of many feminine hearts who, though in the midst of a superabundance of earthly riches, experience the boredom of the world without being able to raise themselves to greater heights.

Prodigious Apostolate

In the succession of so many diversified movements and undertakings during her life, Frances sensed the power of the transformations in her character and temperament which the scalpel of God was chiseling from the strong marble of her character in order to bring out the high values of her virtues and spiritual worth; transformations that were penetrating into the very depths of her being and aspirations so as to change even her ideal under the hammering and variations effected by the divine plan through the instrument of opposition. Indeed, hers was a beautiful and generous ideal: to be the missionary of the Sacred Heart of Jesus among the people of China!

Despite obstacles it will not disappear: it will be fulfilled, it will become more beautiful and shine out the more, grander and more powerful, above comparison with her original conception. Divine Providence, which does not always continue to direct on the path first indicated, seems to delight in dissipating even the devout aspirations and burning desires inspired from above, just as the sun dissolves and disperses, in its midday splendour, the rose-hued clouds of its rising at dawn.

Frances had longed ardently for the whole of the Far East. But God reversed her plans and the entire Western World, above all in its outer extension, from pole to pole, became the great continent of her apostolate. In her ardent desires she had seen the pagans of the oldest civilizations, idolators; her field of activity instead will be in the midst of the modern civilization of Europe and the ultra-modern civilization of the Americas, among the Christians and particularly among the indifferent Christians, worshippers of material possessions and pleasures. There this great missionary woman will first announce, then make known, adored, loved and served the Sacred Heart of Jesus, of which devotion she became a greater and better propagandist than she would have ever believed, striving everywhere to dispense the favors of the Sacred Heart, the living reflection, so to speak, of His goodness. The divine inspiration which was guiding her transforms into providential intervention every command and contradiction, every occurrence apparently fortuitous, favorable or unfavorable, every cooperation and offer of assistance, every opposition and suffering encountered. While these disturb her and upset her plans and aims for the moment, there are then substituted for them undertakings incomparably more splendid and better in their innumerable variety.

Does it not seem perhaps to disappoint our expectations when we behold her impatient zeal confined in the beginning to the four walls of a small village school? Do not be concerned: from the smallest things we lay the foundation of those that are of the highest importance. In that humble school there shone upon that religious teacher the brilliant inspiration of educating youth, which opened up and illuminated for her an immense vision of the future and a distant horizon to attain in which she saw rise the school, orphanage and work rooms at Codogno, and at Codogno the cradle of the great Institute already foreseen in

the divine plan. Then came the normal school for the formation and instruction of young teachers who will multiply in this way her own activity and that of her daughters.

Codogno was still to Frances Cabrini and to her religious congregation the longed-for Far East which by the all-embracing charity of Christ, admitting of no limits, was supplanted as a goal to the advantage of the Western World. Behold the daring and effective flight of such a thought that from Codogno crosses Europe, spans the Atlantic and reaches out to those who there look to her coming as they do to that of the sun. It is a Far East that diffuses light, it is a thought that is spread abroad, it is a river that in overflowing turns back its waters into every road and every region of the social structure. It is a marvelous overflowing through every type of school and through all classes of teaching, at Milan, at Rome, with foundations that succeed one another more or less everywhere in Italy. But from Italy to America, after her arrival, Frances indeed longs for greater and more numerous undertakings in the centers where Italian emigrants had gathered, in which she seemed to behold in each a "little Italy" where the work of education was no longer sufficient for the needs and straitened circumstances.

All turned to her in whom they beheld the Christian qualities of goodness and beneficence: to appeals of every kind an answer was required in all forms of activity. Then we see added to the schools for the poor and to the colleges for higher education, the parish oratories, the orphanages, then the hospitals and clinics, then the apostolate of the prisons, the apostolate in Alaska and, during the first World War, the care of soldiers and the wounded, whose children she took under her protection. How numerous were the voyages that for her became missions, where her zeal planted the seed and gave edification, spread abroad and reached with its tenderness the great ladies of Paris and Madrid, the poor orphan girls of the impoverished Spanish aristocracy, to the young Italian girls emigrated to London, and, as a happy consolation to her first longings, to the Indians of Central America.

O worldly ones, who do not possess the knowledge of the things of God, do not be surprised at seeing this woman of so many different activities join to her exterior life, so active and fruitful, an interior and contemplative life of a remarkable intensity and fervor. Here truly is the secret of her prodigious apostolate. Inflamed by never-ending contact with the Heart of Jesus, Author of Grace, and with the Heart of Mary, Mother of Grace, she bore in her heart that burning fire that never says "enough" (Proverbs, 30,16), and which from her earliest youth won her to the piety, to the devotion and to the service of Christ to Whom she dedicated herself with admirable devotion.

Having become a Religious her mind enlarged and extended itself to new thoughts, and surpassing all that which surrounded her, conceived in prayer that wonderful idea which made her become the mother of a new group of loving daughters of the Heart of Jesus. Joining to prayer the study of religious constitutions and of outstanding ascetical works she wrote her own rule, instituting it for the Missionaries of the Sacred Heart of Jesus, a title which she knew how to defend and maintain with wise firmness because in this title there thrilled that zeal for the salvation of souls, which, setting her heart on fire, spurred her on to prayer and to offer every suffering and pain and action in every part of the world in order to gather together faithful adorers of the Divine Heart.

Among her heroic virtues the most heroic was her charity for Christ. Her own heart free from every attachment to herself and to things of the world found all its happiness and peace and riches in Christ, Who lived and dwelt in her soul while at the same time her soul dwelt in the Heart of Jesus. What an intimate and superhuman union bound her to her Beloved Whom she adored on the altar, being lifted up as in estactic contemplation before Him. To those who saw her she appeared as a seraphim from heaven who cared nothing at all for the things of this earth. With such a Eucharistic love she aimed to inflame her daughters, infusing in them an unlimtied confidence in the power of the Heart of Jesus, in order to transform them into souls similar to her own and to make them peaceful, obedient, ready and prompt for every work and task which the accomplishment of the work and of the religious life would require. In her watchfulness as Superior, wise and acquainted with the many branches of teaching and the different characteristics of young womanhood, she guided the directors of the schools, colleges and all the houses instituted by her with a plain hand, with wise counsels, with that gentleness and calmness of manner that made pleasing even those observations which might have seemed severe.

Meekness and humility of heart Frances had profoundly learned from the Divine Master in that great lesson: "Learn from me, for I am meek and humble of heart." (Matt. 11, 29). And so it was that on her standard she wanted written "Imitation of Christ: denial of the love of self; custody of the heart; the three holy bonds of obedience, poverty and chastity." Thus she gave the Heart of Jesus to her Congregation as the divine model of perfection that must be attained through victories over the love of self and in the guardianship of one's own heart. In that vigilance over the emotions and over her dealings even with her own daughters, and not alone with those persons outside the Congregation, the virtuous Mother spread during her entire live in all circumstances, in all places, on each side of the Atlantic, wonderful examples of virtue, of moderation and of vigilant affability.

With what maternal wisdom she admonished and directed not only her own daughters, from the very beginning of their novitiate, but also the girls and students of her many and varied schools, is evidenced in her numerous letters and writings wherein this great woman manifested most realistically her spirit, her prudence, her aspirations of activity and of virtue, her high plans in the most ardent searching for religious sanctity and for educational and beneficent action sustained by a complete confidence in Our great Predecessor Leo XIII, being a spiritual daughter to whom he gave the necessary strength and zeal and the assurance of having the spirit of God as she had heard him describe it.

Amongst the saints of our time Frances Xavier Cabrini became great not only by dint of tireless labors and beneficence in the interest of all poor and unfortunate, but also by reason of all those virtues which make a religious Superior the model of her Congregation and of the rules laid down by her for her daughters. Teacher and subject alike in the teaching and practice of obedience, reserving to herself, when she was Superior and had direction over others, the humblest offices and duties, she had a very great love for poverty, that poverty of spirit to which God usually attached the worldly goods necessary for the accomplishment of her works and her charities.

Faith, working through love in the hope of attaining the eternal reward in a supernatural life, always animated, guided and sustained her spirit in her great activity as Missionary of the Sacred Heart, until that same Heart

granted her eternal rest in the warmth of His divine love.

Sacred Invitation

She died in America in the State of Illinois, near Chicago, on December 22, 1917, almost on the eve of the Feast of Christ's Nativity—a tranquil and peaceful death without attacks of agonizing pain, during which at times the saints have been summoned suddenly by the heavenly invitation and exchanged this land of exile for the blessedness of their eternal reward.

Frances in dying did not thus cut herself off from the life she had led here below: she did not interrupt the union of spiritual love without stain which from her early years had bound her as the Spouse of the Sacred Heart of Jesus, and beyond the grave at the feet of the Heavenly King, in the glory of the Immaculate Virgin, in the midst of the saints, where she has her place as the celestial patroness of her and your Congregation, O beloved Daughters, she is continuing to implore graces for you and for those who invoke her from the East to the West. Daughters of such a Mother, raise your eyes to heaven and behold her in the splendor which surrounds her, the splendor of all those perfections and special divine favors which you revered in her here below.

What counsel more precious could be given you from Our lips and Our affection? Fix your eyes upon her: study her life as a guide to yourselves here on earth and so live as to follow her to Heaven above: it is the road marked out by the spirit of God; We beseech you to implore for yourselves this same spirit and study how to attain it in ever greater abundance from the same source, the Divine Heart of Jesus. In that divine fount you will find again your Mother and with your Mother the strength and holy courage to struggle along that same road upon which she has left here below the holy and glorious evidences of her passage.

And thus, in the trust that this spirit will inspire you to advance and increase the work that she has entrusted to you as a heritage, We impart with particular affection to you, beloved daughters, to all those persons and works under your direction, to your benefactors and to those who aid and assist you in all the good that you are accomplishing in the world, Our paternal Apostolic Benediction.

This address is being reprinted in pamphlet form by the N.C.W.C. Publication Office, and will be available at 10c each; $8.00 per 100 copies, postage extra.

NO PLACE TO GO—NOTHING TO DO!

(*Continued from Page* 12)

idea of practically every country being to keep everybody out.

It would be easy to go on but space is limited. The Bureau of course still has to struggle with its regular peacetime activities of helping aliens in this country regularize their status and of assisting relatives here to bring others to the United States—of appearing before the Board of Immigration Appeals to present legal arguments in behalf of worthy aliens ordered deported or excluded—of obtaining from the immigration officers at the ports of entry extensions of stay for temporary visitors, immigrant students or persons in transit—of advising and counseling in person and by letter, of drafting affidavits, of reviewing documents—of —oh, well, the editor calls a halt.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

September, 1946

3-7—Theta Phi Alpha—national convention, Swampscott, Mass.
12—Consecration of Most Rev. Edward A. Fitzgerald, as Auxiliary to the Coadjutor Archbishop of Dubuque, Dubuque, Iowa.
12—Consecration of Most Rev. Daniel J. Feeney, as Auxiliary Bishop of Portland, Portland, Me.
14-15—National Catholic Evidence Conference—annual convention, Cincinnati, Ohio.
16-17—Catholic Conference on Industrial Problems—regional meeeting, Hartford, Conn.
18-19—Catholic Committee of the South—New Orleans, La.
21-25—National Council Catholic Women—23rd national convention, Kansas City, Mo.

October, 1946

8—Enthronement of Most Rev. Joseph E. Ritter, as Archbishop of St. Louis.
10—Enthronement of Most Rev. Paul C. Schulte, as Archbishop of Indianapolis.
11-13—National Laywomen's Retreat Movement—sixth biennial congress, Philadelphia, Pa.
11-15—National Catholic Rural Life Conference—"Victory Meeting", Green Bay, Wis.
21-22—Catholic Conference on Industrial Problems—regional meeting, Portland, Oreg.
21-25—Institute for Study of United Nations' Charter, Mundelein College, Chicago, Ill.
25-29—Confraternity of Christian Doctrine—eighth national congress, Boston, Mass.

December, 1946

27-28—American Catholic Sociological Society—annual convention, St. Louis, Mo.
27-28—American Catholic Philosophical Association—annual convention, Toronto, Canada.
27-30—American Catholic Historical Association—annual convention, New York, N. Y.

. . . *New* . . .

N.C.W.C. PAMPHLET SUBSCRIPTION SERVICE

$2.50 EACH

Makes Possible Automatic Receipt of New N.C.W.C. Pamphlets

A plan now in effect arranged by the N.C.W.C. Publications Office enables all interested in the various fields of activity of the Conference to receive automatically new N.C.W.C. publications as issued.

This is by means of the N.C.W.C. Pamphlet Subscription Service now available at a rate of $2.50 per subscription. Pamphlets, ranging in price up to 35c, will be sent as published until the sum is exhausted.

Through this service subscribers will receive regularly new N.C.W.C. pamphlets in the fields of Catholic Action, industrial relations, family life, education, youth work, international peace, lay organization activity, inter-American relations, citizenship, Christian democracy, and the spheres of religious education of the Confraternity of Christian Doctrine.

FAMILY LIFE

CATHOLIC ACTION

Next Group Ready Oct. First

The pamphlets due from the printer this month and scheduled for mailing on October 1st include *Training in Chastity* by Rev. Edgar Schmiedeler, O.S.B., a booklet of suggestions to parents on sex education; *Mother Cabrini,* an address by Pope Pius XII on the first American citizen to be canonized; *Release Time* by Vincent C. Allred, describing the rapid development of an inter-faith movement permitting religious instruction of children in public schools. Other pamphlets will follow at intervals as issued.

ORDER FORM

N.C.W.C. PUBLICATIONS OFFICE
1312 Massachusetts Avenue, N.W.
Washington 5, D. C.

Enclosed is $.....for.....N.C.W.C. Pamphlet Subscription(s).

Signed.....

Street..... City.....
Zone State

INDUSTRIAL LIFE